

Courts Rule on Disabled Rights

May 17, 1986

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GayCommunityNews

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THE WEEKLY FOR LESBIANS AND GAY MALES

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May 17, 1986

Courts Rule on Rights of Gay Disabled Minnesota Rules against New Guardian for Kowalski

By Anne Phibbs

MINNEAPOLIS — The Minnesota Supreme Court refused April 18 to hear an appeal for a new guardian for Sharon Kowalski, a lesbian who became a quadriplegic as a result of a car accident two-and-one-half years ago. The court's refusal marks the latest setback for Kowalski and her lover, Karen Thompson, who have been contesting the July 23, 1985, appointment of Sharon's father as guardian, and his refusal to allow Thompson visitation. (See *GCN*, Vol. 13, Nos. 31,39.)

But the case is by no means over. According to Susan Wilson, attorney for Thompson, a petition for a rehearing was filed before the state Supreme Court on April 28. Another motion is pending in the state court of appeals and federal legal avenues are yet to be explored. As Thompson told *GCN*, "This case can't be allowed to end this way. It's setting incredibly bad case law for all sorts of people — disabled people, lesbians and gay men, and heterosexual people who live together."

Wilson said that she is most optimistic about the motion pending on the state appellate level. It challenges Donald Kowalski's guardianship on the grounds his denial of visitation rights to Thompson proves he is not acting in his daughter's best interests. Kowalski, who had lived with Thompson for four years before

the accident, has repeatedly expressed a desire to see Thompson. There is also ample evidence, including testimony from health workers, that Thompson's earlier visits played a positive role in what little rehabilitation Kowalski has had.

Wilson's motion also contends that Jack Fena, attorney for Donald Kowalski in the guardianship dispute and attorney for Sharon Kowalski in a separate personal injury suit, should be removed from the case due to conflict of interest. Wilson told *GCN* Fena's position is the clearest example of disregard for the law that the Kowalski case has produced, and she is convinced that this example of "sleaziness" cannot continue unnoticed in the courts.

However, Fena has already been granted a third of the \$330 thousand dollars awarded to Sharon Kowalski in settlement of the personal injury suit against the bar that served alcohol to the driver that hit Kowalski. Under the provisions of the settlement, Kowalski cannot touch her money until she is 50, ostensibly to guarantee it is not used up on medical expenses. Thompson told *GCN* it is uncommon for people with injuries such as Kowalski's to live to 50.

Oral arguments on the motion will begin May 21 in state appellate court.

Thompson's legal expenses now

amount to more than \$80 thousand. She told *GCN* she is considering a national speaking tour to further publicize the case and to raise funds. While she said she has received widespread support from the national gay and lesbian community, disabled rights groups

have failed to respond to her appeals.

Stressing that gay men and lesbians need to make wills and name guardians, Thompson said, "What people have to realize is that we could all be a Sharon Kowalski or a Karen Thompson..."

We need to protect ourselves as much as possible."

Tax deductible contributions to help Thompson's legal fees can be sent to MNGALLA, c/o Suzanne Born, 3436 Holmes Ave., Minn., MN 55408.

—filed from Boston

Ohio Reverses Zeh Conviction

By Shane Que Hee

CINCINNATI, OH — Three judges unanimously voted on April 23 to overturn the sexual battery charge against gay activist John Zeh. Zeh had been found guilty of having sex with a 16-year-old male with a "below normal" IQ, and has been serving a two-year prison term since April 1985. (See *GCN*, Vol.13, No. 40,42.)

The judges, who sit on the First Ohio District Court of Appeals, ruled that Common Pleas Judge Donald Schott ruled improperly when he refused to allow two defense representatives — a psychologist and a psychiatrist — to evaluate the youth on a one-to-one basis, or to allow them any direct contact with him. Schott "violated principles of fairness fundamental to American jurisprudence," the judges wrote.

Since the charges against Zeh did not charge force or rape, the major focus of the case was

whether the youth, identified only as "David," was capable of consent. The statute under which Zeh was prosecuted covers situations in which "the offender knows [that] the other person's ability to appraise the nature of ... his or her own conduct is substantially impaired." Therefore, the degree of the youth's retardation was a crucial point. During Zeh's trial, Schott refused the defense access to David for psychological testing purposes, maintaining it would violate David's right to privacy.

In his appeal, defense attorney Allen Brown stated the prosecution's case could not be challenged adequately because of Schott's prohibition. "The oppressive approach to John Zeh has winded its way through the courts. It's a moral crusade rather than a legal crusade," he added.

The day after the decision was handed down, Brown asked for an early retrial date and asked that Zeh be released from prison.

Hamilton County Prosecutor Arthur Ney, Jr. has appealed the

verdict, saying, "This decision and newly created rule of law is a dangerous precedent which erodes the rights of retarded persons who are victims of abuse." The decision "aids and abets the defense tactic in all abuse cases of harassing alleged victims of abuse so much that those who care about the victims will not put them through the torture created by the protectors of the John Zehs," he added.

Zeh was a co-founder of the Greater Cincinnati Gay/Lesbian Coalition, taught three gay-related courses at the University of Cincinnati, and has been a contributor to various gay/lesbian publications, including *GCN*. His case split the Cincinnati lesbian and gay community with most organizations refusing to support Zeh because of their opposition to pedophilia.

Tax deductible contributions to his defense fund can be sent to LGAU Defense Fund, c/o LGAU-Cincinnati, PO Box 19530, Cincinnati, OH 45219.

In response to tattoo recommendation

Queers Go After Buckley, Picket National Review

By Bruce-Michael Gelbert

NEW YORK — More than 150 lesbians and gay men gathered before the East 35th Street office of the *National Review* on April 30 to protest the suggestion of its editor, William F. Buckley, Jr., that "[e]veryone detected with AIDS ... be tattooed." Among the demonstrators were activists depicting Buckley, Hitler, quarantined people with AIDS (PWAs) and doctors "administering" blood tests. The hour-long protest was organized by the Gay and Lesbian Alliance Against Defamation, Inc. (GLAAD).

In a New York *Times* Op-Ed article printed on March 18, conservative columnist, author, and editor Buckley equated testing positive for the HTLV-III antibody with being an "AIDS carrier" and an "AIDS sufferer." "Everyone detected with AIDS should be tattooed on the upper forearm, to protect common needle users," he advised, "and on the buttocks, to prevent the victimization of other homosexuals." In the April 25 issue of his magazine, the *National Review*, Buckley taunted the father of a hemophiliac, whose impassioned letter criticizing him appeared in the March 27 *Times*; attacked the city's new local lesbian and gay rights law; and complained of

obscene and threatening phone calls inspired by his Op-Ed piece.

One protester, in a business suit and a three-times life-sized Buckley mask, carried a branding iron bearing a pink triangle and the word "AIDS." A Hitler figure wore a swastika armband and also carried a brand. Four "prisoners" in gray uniforms and caps marched behind wood and wire "prisons" and wore signs designating themselves "Person with AIDS?," "Lover of PWA?" and "Tested positive for HTLV-III?" Four "mad doctors" brandished hypodermic needles and determinedly administered "mandatory blood tests" to all present. Most picketers wore large pink triangles with black numbers symbolizing prisoner numbers. Among those marching were writer Larry Kramer, entertainer Rollerina and openly gay City Human Rights Commissioner Jim Levin.

Demonstrators chanted, "Buckley and the CDC [Centers for Disease Control]/want to quarantine you and me/Hey, Mr. Buckley, here's the news/we don't want your damn tattoos" and "Homophobes ain't got no class/Now they want to brand our ass."

Two speakers addressed the crowd. Art Strickler of the gay and lesbian synagogue, Congregation

Beth Simchat Torah, spoke of parallels between Jews in Nazi Germany and lesbians and gay men in the U.S. envisioned by Buckley and his ilk. Gregory Kolovakos, Chair of GLAAD, challenged Buckley to publicly tattoo him on PBS, which airs the writer's show, "Firing Line."

As Kolovakos spoke, two "prisoners" attempted to deliver a letter requesting that Buckley meet with representatives of GLAAD, but building personnel would neither permit entry nor accept the message. Kolovakos quoted from the letter, which noted that GLAAD and its supporters "find [Buckley's] position less suggestive of Swift's hyperbolic modest proposal than of Hitler's heinous final solution. We fear your intent was not to impel the public's constructive action but to inspire insidious backlash. ... [W]e feel you ... encourage divisiveness and defame responsible gay men and lesbians. ... It is our feeling that education, not punishment, is the most effective weapon against the spread of AIDS."

Organizers of the picket plan to monitor Buckley's schedule of promotional appearances for his new book, *Right Reason*, and to zap him repeatedly.

Boston Gay Man Found Murdered

By Kim Westheimer

SOMERVILLE, MA — Gay activist Joseph Kelly, known locally for his work as an acupuncturist for people with AIDS, was brutally murdered in his apartment here on April 26. According to police investigating the murder, a neighbor found Kelly stabbed to death, apparently with a kitchen knife. He was nude, handcuffed, and his mouth had been taped shut with surgical tape.

State police officer Don MacPhee told *GCN* there was no evidence of forced entry into Kelly's Teele Square apartment. Consequently, said MacPhee, police believe Kelly was killed by someone with whom he was acquainted. "We feel he did know the assailant," he said. MacPhee added that on the basis of "paraphernalia" found in the apartment, police think the murderer and Kelly may have been sexually involved the night of the murder. "[They were] probably about to or involved in a sexual act," said MacPhee. He would not comment to *GCN* on the nature

of the "paraphernalia."

Police currently have no suspects in the case.

AIDS activist Larry Killian, who knew Kelly through the Boston AIDS Action Committee (AAC), told *GCN* he concurs with police that Kelly probably knew his murderer. "I think there's no question he must have known the person to be in that situation," said Killian. "He was a bright guy and outrageously logical."

Officer MacPhee has asked that anyone who may have seen Kelly on Saturday, the 26th, particularly after 5 p.m., call the police. According to Killian, Kelly frequented the bars Playland, The Ramrod, and Haymarket. He drove a yellow, older model Volkswagen beetle.

State troopers assigned to the case, Greg Foley and Don MacPhee, may be reached at (617) 494-4055. Somerville police officer Richard Heyward may be reached at (617) 625-1600, ext. 220.

News Notes

last homosexual to die by year 1997

WASHINGTON, DC — Nearly fifty percent of the articles in the March 10 issue of the New England *Spy*, a supplement to the Lyndon LaRouche mouthpiece, *New Solidarity*, contain virulent attacks against lesbians, gay men and people with AIDS. In an article entitled “Last Homosexual to Die by Year 1997,” the *Spy* reports Professor Lupan Raubritt’s “findings” that the “virus which causes homosexuality in males,” which he calls Type YY, has shown an “accelerating rate of mutation in the infected subjects,” resulting in the deterioration of the central nervous system. Type YY, insists Raubritt, is transmitted to males by infected, asymptomatic mothers.

In another article, the *Spy* gives its inside view of lesbian spirituality: “What used to be psychological affinity groups inside the anti-nuke movement, have become religious cults practicing satanism and witchcraft. The Livermore Action Group in California today is organized as a vast network of witch covens led by a self-avowed witch named Miriam Simos, or Starhawk. One of the most powerful witch cults in Seneca Falls is the Sinister Wisdom Coven. Is Massachusetts in for the same?”

— Kim Westheimer

mgpc + 1

BOSTON — The Mass Gay Political Caucus changed its bylaws and its name at an April 6 meeting. Now to be known as the Massachusetts Gay and Lesbian Political Caucus (MGLPC), the organization added five seats to the formerly 12-seat executive board. In addition, an advisory board of up to 25 people was created to “include representatives from every major lesbian and gay organization in the state and some straight supportive organizations,” said MGLPC lobbyist Arline Isaacson.

While MGPLC will continue to work to pass a gay and lesbian rights bill, said Isaacson, the 35 people who attended the meeting decided that they should also focus more generally on electoral politics, coalition building, and other legislation concerning lesbians and gay men.

—Kim Westheimer

laid-off women protest des efforts

BOSTON — While a number of plant closings and forced lay-offs in the greater Boston area have received coverage by the mass media, the closing of the garment factory which employed 500 women went virtually unnoticed. P&L Sportware Co., formerly in East Boston, closed its doors on December 1, 1985, giving many of its employees, predominantly Chinese women, no warning. Now, five months later, most workers are still fighting for jobs.

The Boston *Ledger* reports that 250 former employees of P&L and their supporters confronted the Division of Employment Security (DES), who they charge should be providing more support to laid-off workers, at an April meeting. According to Chinese activist Vivian Lee, many of the women, who do not speak English, are not only hindered from obtaining a new job, but are also shut out of DES training programs.

— Kim Westheimer

bell worker seeks equal grief rights

SEATTLE — One gay Pacific Northwest Bell employee won’t settle for less than treatment equal to that received by straight workers.

He has filed unfair employment practice charges against the company because it allowed him only one day off when his lover’s father died instead of the six days of paid funeral leave he would have gotten if his wife’s father had died.

Mitch Foshay, a reports clerk, said the only reason he is not legally married to his lover is that the state of Washington wouldn’t recognize it, according to the *Seattle Gay News*.

In 1984 Foshay filed sexual harassment charges against his supervisor because of her attitudes towards his sexual orientation. He was promised a permanent position in another department which he has yet to receive. Foshay also is seeking a guarantee of permanent employment with PNB to prevent any recrimination attempt.

Foshay claims his initial complaint led to disclosure of incidents of sexual discrimination at PNB and statements by management against discrimination. About the same time, the company issued a policy stating that “All employees have the right to work in an environment free of discrimination and sexual harassment,” and that PNB refused to condone such conduct.

—Julie Ogletree

fewer truants use aids fear as excuse

KOKOMO, IN — Only 53 students skipped school April 11, the day Ryan White, 14, a hemophiliac with AIDS, returned to school after a judge overturned the injunction barring him from school.

The last time he was at school, over 151 students stayed home, but they had had a day’s notice that White would be back at Western Middle School. The court order had barred White from school since February 21, even though a health officer had said he posed no threat to students.

According to UPI, the school secretary said some children just called in sick, but about 25 said outright they were staying home because they were afraid they’d get AIDS.

—Julie Ogletree

sexist judge backs down

PHILADELPHIA, PA — Common Pleas Court Judge Bernard Avellino has removed himself from future sex crime cases in response to pressure from Women Organized Against Rape and exposure in the Philadelphia *Inquirer*.

According to *off our backs*, the Judge was quoted in the *Inquirer* as calling an assault victim “coyote ugly” and telling an alleged rapist during a 1984 court hearing, “this was an unattractive girl and you are a good-looking fellow. You did something to her which was stupid.”

The alleged “stupid” act, according to police, was a man beating a woman while lying on top of her with his pants down. The judge found the accused innocent of attempted rape and guilty of simple assault.

Karen Kulp, director of Women Organized Against Rape, said the judge’s remarks trivialized the rape case and fed the false belief that “somehow unattractive (sic) women aren’t raped.” The group held formal protests outside the judge’s office in support of the victim.

—Julie Ogletree

proud queers in kansas

LAWRENCE, KS — Despite a bomb threat to their offices, the Gay and Lesbian Services of Kansas (GLSOK) pursued their Gay and Lesbian Awareness Week from March 31 to April 6. Activities included workshops on racism, homophobia in counselors, Christianity and homosexuality, and a free 17th birthday dance in the Student Union.

Throughout the year, GLSOK provides the community with peer counseling and a speakers’ bureau and gives referrals on medical problems, AIDS, legal problems, AA, and gay life in the Lawrence, Kansas area. Their number: (913) 864-3091.

Judging by the many young people who attended the birthday dance and the mix of women and men, GLSOK has much to celebrate.

— Donald Stone

foster policy anniversary

BOSTON — Commemorating the year anniversary of the Massachusetts foster care policy, the Gay and Lesbian Defense Committee (GLDC) has designated Friday, May 16 as Foster Equality Day. The GLDC is distributing pink triangle stickers with the foster equality logo for opponents of the policy to wear throughout the day. There will also be a press conference and rally at noon on the State House steps, and a celebration from 8 p.m.-1 a.m. that evening at the First Unitarian Church at 3 Church Street in Harvard Square. The celebration will include performances by local dancers, comedians and musicians, an opportunity for people to discuss reactions they received while wearing the triangles during the day, and a dance.

Secretary of Human Services Philip Johnston first announced the new policy in May of 1985, following publicity about the placement of two young boys in the home of a gay male couple. The boys were removed from the home and the previous system of evaluating individual needs of foster children was supplanted by a new hierarchy of preferred placements. Specifically, the policy virtually excludes gay men and lesbians from foster care and makes it extremely difficult for foster children to find homes with single parents and unmarried couples.

According to a 1985 report by the Massachusetts House Subcommittee on Foster Care, 600-800 children await placement in the state at any given time.

The GLDC reports distributing over 10,000 stickers thus far. For more information or to obtain triangles to wear on the 16th, contact GLDC at (617) 522-4368.

—Laurie Sherman

justice dept. okays gay men, lesbians

WASHINGTON — The Justice Department will no longer ask prospective prosecutors if they are gay or lesbian. The policy change followed publicity and lobbying by U.S. Rep. Barney Frank (D-Mass.) and Jeff Levi of the National Gay and Lesbian Task Force (NGLTF).

The question was part of a lengthy questionnaire designed to determine applicants’ susceptibility to blackmail, a Justice Department spokesman said. The revised question will ask “If there is anything in an individual’s background or personal lifestyle that could conceivably [make the person] subject to blackmail or cause embarrassment to the government,” according to the *Advocate*. The spokesman said the government was particularly concerned about the vulnerability of closeted gay men and lesbians. He added that the policy was not used to screen out lesbians and gay men. Neither Frank nor Levi was aware of any gay or lesbian federal prosecutor applicant’s being denied employment under the old policy.

—Julie Ogletree

gay men receive harassing aids letters

HOUSTON, TX — Harassment is taking a new form in the largely gay neighborhood of Montrose. Residents there have been receiving letters stamped “Second Notice” which say they have been exposed to “the AIDS virus.”

A “Dr. Ronnie Embrachney” is purported to be the sender and he requests that the recipient cease intimate contact with anyone and “contact this office immediately for testing,” according to the *Washington Blade*. The mailing does not include a phone number or street address and the post office box number on the letterhead reportedly does not exist, according to postal officials.

Addresses are apparently taken from the Houston phone book and are sent to exchanges in the Montrose area, according to the *Montrose Voice*.

—Julie Ogletree

idaho copies oklahoma’s homophobic law

BOISE, ID — The Idaho House of Representatives voted 54 to 26 in favor of legislation to bar public school teachers from advocating or condoning homosexuality as an acceptable lifestyle.

Following the February vote, the measure received harsh criticism from the American Civil Liberties Union, the Idaho Education Association, several newspapers and gay and lesbian organizations. Activists are hopeful the Senate will reject the bill.

The Idaho Bill resembles a broader Oklahoma statute that was struck down by a federal court on First Amendment grounds. This decision was later upheld by the Supreme Court.

ACLU lawyers said, “The proposed law is vague and would force teachers to curtail discussions on important topics such as AIDS or on sexuality in general,” according to *off our backs*.

Dennis Barret, an Idaho gay activist, said in the *Advocate* the threat has pulled the gay community together as never before.

—Julie Ogletree

partial foster care victory in new hampshire

CONCORD, NH — A bill which would have prohibited lesbians and gay men from becoming foster parents, adoptive parents, or day care providers was voted down by the New Hampshire House of Representatives, according to *off our backs*. After testimony January 14 for and against the bill introduced by Sullivan County Rep. Mildred Ingram, defeat of the measure seemed likely. (See *GCN*, Vol. 13, No. 28) The majority of testimony condemned the bill as prejudiced and unnecessary. Observers opposed the bill 47-1 and the House Judiciary Committee also defeated it.

Despite this victory, however, a June 28 directive by the New Hampshire Division of Children and Youth Services calling for the removal of all foster children from the homes of “practicing homosexuals” is still in place. While the directive is not legally binding, most regional foster care agencies are denying foster placements to lesbians and gay men pending a formal policy on foster care. The Division has been drafting a formal policy since September of last year.

— Kim Westheimer

'Yes' in November would cut off Medicaid for abortion

Mass. to Vote on Anti-Abortion Referendum

By Kim Westheimer

BOSTON — Massachusetts residents will vote on an anti-abortion referendum this November. The full Legislature voted 123-69 on April 30 to place the referendum, which would amend the state's constitution, on the ballot.

If passed, the amendment would prohibit Medicaid benefits for abortion and could prevent private insurers from covering abortion. In addition, under this amendment, if federal laws protecting abortions were overturned, abortion would be illegal in the state of Massachusetts.

Local feminist organizations have begun organizing to defeat

The Proposed Constitutional Amendment

Nothing in this Constitution shall prevent the General Court (i.e. the legislature) from regulating or prohibiting abortion unless prohibited by the United States Constitution, nor shall anything in this Constitution require public or private funding of abortion, or the provision of services and facilities therefore, beyond that required by the United States Constitution. The provisions of this article shall not apply to abortions required to prevent the death of the mother.

the referendum. The day after the Legislature's vote, the Boston chapters of the Reproductive

Rights National Network (R2N2) and the National Organization for Women (NOW) organized a picket outside the State House. According to NOW organizer Ruth Harris, 200 people picketed

to protest the legislation. The picketers, mostly women, draped coat hangers on the fence outside of the State House as "a reminder of the life-threatening means" used for illegal abortions, said Harris.

Picket organizers expressed anger at the ongoing attacks against women's reproductive rights not only via anti-abortion efforts, but in other areas as well. "All reproductive rights — abortion, birth control, and lesbian and gay parenting rights — are under attack while problems such as sterilization abuse and teenage pregnancy are being ignored," said R2N2 member Marlene Fried.

The Coalition for Choice, a single-issue group formed to

defeat the referendum, plans to "organize all over the state, identify supporters and get out the vote," said coalition member Pam Nourse. "The polls keep showing the majority of people [in Massachusetts] are pro-choice. As long as we're able to let people know it's on the ballot, we can defeat this."

Initiatives similar to the Massachusetts referendum have been introduced in two other states, Washington and Oregon. While referenda in both states would prohibit state funding of abortions, the Washington referendum would also withhold state funding from agencies that refer clients to abortion services.

N.Y. Council Loses Nerve

By Bruce-Michael Gelbert

NEW YORK — On May 6, the New York City Council voted overwhelmingly to permit resident landlords of up to four-family dwellings to discriminate on the basis of sexual orientation. The vote on Intro 576-A was 23 in favor and nine opposed, with three abstentions. "Profiles in Courage," commented Andy Humm sarcastically, following the vote. Humm is a spokesperson for the Coalition for Lesbian and Gay Rights (CLGR) and a co-author of Local Law 2, the city's new lesbian/gay rights law.

Intro 576-A amended Local Law 2, which prohibits discrimination on the basis of sexual orientation in employment, housing, and public accommodations. The law, signed by Mayor Edward I. Koch on April 2, originally exempted two-unit owner-occupied housing from its provisions. Ten of its Council supporters favored amending it. One Brooklyn sponsor, Stephen DiBrienza, abstained, as did last-minute supporter Wendell Foster of the Bronx.

In addition to altering the housing provision, Intro 576-A makes explicit that Local Law 2 neither establishes affirmative action quotas, goals, or time-tables, nor forces the board of

education to offer courses about homosexuality. Prior to the vote, Ruth Messinger, a Manhattan sponsor of Local Law 2, made an unsuccessful attempt to "sever" the "clarification" aspects of Intro 576-A from the housing section, which would have obliged the Council to consider these components separately. Approving the housing amendment, she noted, "may well lead to additional loopholes." Another Manhattan sponsor, Miriam Friendlander, called Intro 576-A, "planned discrimination in housing."

Council member Noach Dear of Brooklyn, who strongly opposes Local Law 2, reiterated his view that it is "a bad piece of legislation." "I will do anything I can to repeal it," he vowed, and abstained from voting on the amendment.

The increase in the housing exemptions specified in the sexual orientation law comes at a time when Koch's administration hopes to legalize the construction of three- and four-family dwellings in neighborhoods currently zoned for the buildings of no larger than two-unit dwellings. Approximately 45 percent of the city would be affected by the proposed change.

Duke reported in a rut Mass. Gay Dems Meet with Dukakis

By Kim Westheimer

BOSTON — Six lesbian and gay delegates to the Massachusetts Democratic Convention met with Governor Michael Dukakis on April 25 to discuss his administration's treatment of lesbian/gay issues. According to Tim McFeeley, one of the thirty-five lesbian and gay delegates who requested the meeting, Dukakis showed "little, if any, movement on issues [on which we disagree.]"

Issues discussed included the lesbian and gay rights bill, an executive order from Dukakis to ban discrimination against lesbians and gay men in state government, the appointment of out lesbians and gay men to his administration and police harassment of lesbians and gay men. The state's controversial foster care policy was only briefly mentioned, said McFeeley, because it was felt that Dukakis's mind was closed on the issue.

According to those attending the meeting, Dukakis pledged his continued support for the lesbian and gay rights bill but restated his

opposition to an executive order. He was unable to see the need for the appointment of open lesbians and gay men to his administration, and seemed to think that such hiring practices and an executive order would be tantamount to affirmative action for lesbians and gay men, said the delegates.

"He's clearly uncomfortable about affirmative action for anybody. He says the right things [about affirmative action] for Blacks and women, but not for other minorities," said McFeeley, who stressed the group was not asking for affirmative action but for an end to discrimination.

Despite the lack of substantive results from the meeting, delegate Vincent McCarthy told GCN the meeting was positive because the Governor is beginning to understand the needs of the lesbian and gay community.

Also attending the meeting were state Democratic delegates Ray Gottwald, Liz Malia, Rachel Greenberg and Tim Dunn, as well as lobbyist Arline Isaacson.

Feminists Cite Models of Change at Area Forum

By Patricia Gozempa

HAVERHILL, MA—Over 360 participants from all over New England converged on Northern Essex Community College (NECC) for the Tenth Anniversary Conference of the New England Women's Studies Association (NEWSA). Priscilla Bellairs, Eleanor Hope-McCarthy, and Cathy Sanderson of Northern Essex were responsible for bringing the conference for the first time to a community college. Forty-seven sessions, a keynote panel, and continuous film showings focused on the conference theme, "Women's Power: Working for Change."

Recollection and celebration of the transformations in women's lives over the past 20 years pervaded the proceedings. The conference keynotes—Caryn McTighe Musil, coordinator of the National Women's Studies Association (NWSA); Joyce King, a long-time community activist associated with the YWCA and the Rainbow Coalition, and director of Boston's Urban Action Resource Center; Jessie Logan, president of Mass Senior Action Coalition; and Betsy Rose, singer, songwriter, and activist—all reflected on their lives and the lives of women who had inspired them.

Musil recalled the state of education for women in 1966 and reminded the audience of how "participation in the civil rights movement gave women new models of power, practice in organizing, insights about process and structure, an analysis of oppression, and contact with an international community."

"Learning and teaching about racism gave all of us ways to think about sexism as well," asserted Musil. "It gave us a way to name and describe oppression. Women developed a new sense of power and learned where to go with it, how to use it, and how to identify it."

Activist King developed the celebration theme and spoke movingly of the need for all women to maintain a celebratory attitude as we continue to struggle with the twin issues of race and gender. Just thinking about Harriet Tubman, Sojourner Truth, and Rosa Parks, King said, can give us the courage to carry on.

It is not only those in history books who can inspire, King argued. For her, two local women from the greater Boston community, Sylvia Thibodeau, a Black Catholic nun in the South End, and Janice Johnson, an internal parole officer at Framingham MCI, are such examples. Thibodeau, who ran a school in the Black community on whose

board King served, "never used her training to get us to do what she wanted." King recalled when she told Thibodeau about a tubal ligation procedure she was about to have, the nun replied, "Isn't it great that women today have so many choices?"

Johnson, once a Framingham inmate herself, left the prison, earned a degree and returned to work there, with women of color. Johnson's focus is on getting the women in the prison to realize that they are not "girls" as many of the guards refer to them but rather adults who have a responsibility for their lives, said King.

King encouraged women to "tell their stories for we are all role models." Affirming a state-

between culture and empowerment. She reminded the audience that "Music has a way of liberating and touching deep parts of ourselves."

Conference presentations which centered specifically on lesbian issues were among the most heavily attended. In a workshop entitled "So How Do You Know a Lesbian Wrote It? What Makes Lesbian Literature?," Carol Keyes and Leaf Seligman of the University of New Hampshire read from their own work and probed the questions in the workshop title.

Mara Math and other members of the Gay and Lesbian Defense Committee (GLDC) presented "Putting the Demo Back in



Betsy Rose (at podium) sings to the New England Women's Studies Association conference at Northern Essex Community College while keynoters (l-r) Jessie Logan and Joyce King look on.

ment by Shirley Chisholm, King challenged the audience to build stronger alliances between all women and people of color.

Jessie Logan, a 72-year-old Black woman who is President of the Mass Senior Action Council (MSAC), said that when she retired she had expected to center her life around ceramics and swimming, but then "met the folks from MSAC." And because she had worked in the Division of Employment Security for the last 11 years of her life, Logan said she felt "Deep in my heart a realization of the injustices done to older people."

With MSAC she knew that she would be able to address issues of public housing, police protection, social security issues, and health care. Her presence on Beacon Hill lobbying for these and other issues has led MSAC to become an "influential statewide grassroots organization."

Betsy Rose concluded the keynote presentation drawing through her music the vital link

Democracy: Confrontation and Education in Grassroots Organizing." Using the example of GLDC's fight against the discriminatory foster care policy in Massachusetts, they discussed organizing strategies and "recipes" for different kinds of action.

Another workshop on dealing with homophobia in the classroom presented *Woman-Loving Women* with a slide show about lesbians. The workshop addressed strategies for recognizing oppression and the interlocking connections among the different kinds of oppressions, including homophobia.

At its tenth anniversary, New England Women's Studies, an affiliate of the National Women's Studies Association, made it clear that there is a strong lesbian presence in the association and that the concerns of lesbians continue to be addressed there. The diversity and determination of all women remain key factors in the celebratory stance of women's studies.

Community Voices

GCN Job Openings

Coordinating Editor (available April-May): Coordinate paper's overall administrative/financial affairs and fundraising activities. Prepare editorial/letters pages. Serve as liaison with board, and, as necessary, serve as paper's spokesperson/representative. **Qualifications:** Strong administrative, organizational, and interpersonal skills. Familiarity with GCN preferable. **Deadline:** May 16, 1986.

Typesetter/Writer (available immediately): Typeset news and features articles and other copy for weekly paper, as well as ad copy, promotional materials, etc. Write news and/or features articles. **Qualifications:** Strong typing and/or word processing skills required. Typesetting experience, particularly on a Compugraphic 7500, helpful. (Some training is available.) Strong writing and good grammar/copy editing skills preferred.

Promotions/Classified Advertising Coordinator (available May): Use direct mail marketing, exchange ads, renewal campaigns and other strategies to increase subscription/newsstand sales. Also process and lay out weekly classified ads. **Qualifications:** Strong writing, administrative, creative and organizational skills. Previous promotions experience helpful.

All GCN positions require a commitment to gay/lesbian liberation, feminism, anti-racist/anti-classist politics, and the collective decision-making process. **Salary/Benefits:** All positions pay \$160/wk+ fully paid health/life insurance, sick leave, and four weeks' paid vacation. GCN offers staff members responsibility for their own jobs with some flexibility and ample room for innovation.

To apply, please send resume/cover letter ASAP to: Search Committee, 167 Tremont St., #5, Boston, MA 02111.
Gay men/lesbians of color particularly encouraged to apply.

kennedy on the 'ideal' setting

Dear GCN:

Foster care policy in Massachusetts has become an issue in the Eighth Congressional District race in which I am a candidate. I would like to state my position now.

I feel that the needs of foster care children should be the governing principle in foster care placement. We should hope that every child is able to grow up in a loving, caring and nurturing environment. Placement in such a home should be the goal of our foster care policy.

In all instances, the decision of where a child is placed should remain with professional social workers. Social workers should determine whether the parenting skills of the foster home are in concert with the child's needs. Social workers should also be able to place children with individuals who have no prior parenting experience, if after appropriate interviews, they decide that the situation suits the child's needs.

Prior parenting experience should be given a priority status in placing foster children. I do feel that a loving, nurturing environment which includes a mother, father and other children is the ideal setting for raising a child. I also feel that if a relative is determined by social workers to be willing and fit to assume responsibility for a child, then it seems to me that that child should be placed with that relative.

I do not believe that any foster care applicant should be asked to state his or her sexual orientation on a standard form as a prerequisite to be considered for placement of a foster child.

Our concern should be to encourage all people who have the parenting skills and can provide loving and nurturing homes to become part of the foster care system.

Our priority should focus on the child's needs and welfare. That focus always has been my prime concern. It remains so today.

Sincerely,
Joseph P. Kennedy
Cambridge, MA

serving the community

Dear GCN:

Reviewing back issues recently I became concerned over the recurring question of whom the paper represents and what political leanings it should reflect. I cannot understand why there should be a question. The very name of the paper states purpose and audience — *Gay COMMUNITY News*. A community is made up of individuals with divergent often conflicting interest. A community has members of all ages, sexes, political persuasions. When serving the community all should be honestly and equally dealt with. Religions, cults, social clubs and political groups have been organized for those who cannot deal with a dichotomy of expressive thought.

Perhaps it is not the name of the paper that needs to be changed but the people who find they have become too narrow in outlook and have become interested in serving only special interest groups instead of the community.

Keep our paper an open forum, an avenue of expression for everyone — young/old, men/women, radical/conservative.

Sincerely,
H. James Thody
Boston, MA

afraid to like each other

Dear GCN

As a gay male in the Texas Department of Corrections circumstances force me to take up my pen to expose the rape, brutality and exploitation of the gay prisoners. We are daily being used as a tool to pacify the dominance needs of the "heterosexual" prisoners.

I was raped in 1982 and as a result I was placed in Solitary Confinement and charged with a violation because, as they put it, "you brought it upon yourself;" that I shouldn't be a fag. To rape a prisoner is not considered rape but "sexual abuse" and the only punishment is: counsel and reprimand, loss of some "privileges," and some extra duty (not to exceed 42 hours).

Rape is a crime no matter where or to whom it happens. Yet within this institution it is tolerated as a necessary evil, used in fact to keep straight prisoners satisfied and afraid to like each other.

Countless lives are being destroyed as a result of the lack of concern for the gay prisoner as a person. We must work together to stop this!

Sincerely,
Charlie Willis
333526 Ellis 2
Huntsville, TX 77340

i felt anger

Dear GCN:

I realize that your April Fool's Day cover was intended to arouse the sense of humor in us all. However, after reading your little bit about the kidnapped nuns, all I could feel was anger towards you for making me want to cry. I felt a terrible sense of disgust over the printing of that so-called joke by GCN, though I'm sure there are those that had their laughs. Maybe I'm being harsh because I am still struggling now with trying to settle the emotions that exist between my religion and my God. I do think that those who devote their lives to God deserve a little more respect.

I don't know anymore if I can deal with being a lesbian and yet continue to build a strong relationship with God. I guess many others have gone through the same thing and have triumphantly survived, but sometimes our own community makes it so difficult. Why do I feel as if we are constantly pitting ourselves against one another? Why does it seem as though we are always trying to tell the other the right way to be gay? And why do we have to tear each other's hearts apart, when we should know better that we are individuals entitled to our own unique ways?

I think we should all realize that we need to join hands and together fight for the survival of our community. As a closeted lesbian, the prejudice I see around me is horrifying. Being in the closet doesn't help our situation any, I know. But society is a bitch and we all know that. So we are left with risking our destruction because of our fears. I don't want to have to find myself trapped in a position where someone will be able to tell me that I can't love a woman. I would rather die. We have a choice here and I know we would all choose to live and to live happily. We ought to do something to ensure the quality of our lives. For today, I did not fulfill my dreams and should tomorrow never come, I'll know I never did enough. So what is it all for anyway—because we haven't yet made it, have we?

In Sisterhood and Brotherhood,
Just Another Troubled Heart
Pennsylvania

clarity & ambiguity

Dear GCN:

I would like to clarify some points in my GCN review of *My Beautiful Laundrette*, especially in the light of James Donald's recent letter.

One of the fascinating things about reactions to this excellent film has been the widely divergent views of the love affair between the hero Omar and his chum Johnny. For instance, Mr. Donald sees the relationship as a (presumably positive) example of "how gay people today really live: how we reconcile our gay lives while living lives we permit others to assume are straight, without caving in to the straight mentality." On the other hand, critic Andrew Kopkind of *The Nation* feels that "the attraction between the two of them roughly resembles the relationship between the colonial immigrants and their former masters" and describes their "sexual affair" as "part puppy love, part S&M." Apart from prejudice or individual fantasy-projection, what could account for such extremely different descriptions?

One explanation lies in the film's unusual combination of clarity and ambiguity. Most of the characters are remarkably articulate about their beliefs and what they want from life. At the same time, the script is oddly elliptical, constantly asking us to bridge gaps and make connections between scenes, and to examine carefully the often-contradictory behavior of the characters as they come under conflicting pressures. Rich in relationships and exceptionally well-written, the film refuses to spell out its meanings in time-worn Hollywood fashion. Furthermore, with the possible exception of Johnny's white pals and Selim—characters who inflict violence for pleasure—no one is entirely beyond the filmmakers' sympathy, or ours. So it's especially important to be attentive to all the details, if we're not to misunderstand what's going on.

The treatment of Omar and Johnny is an excellent example of the film's willingness to pull us in several opposing directions at once. First, it's clear from interviews that director and author deliberately chose two actors whom the audience would find sexy, individually and as a couple—they want us to get off on the erotic vibes. They then reinforced the pair's attractiveness through such charmingly shameless devices as the use of throbbing underscoring (when Omar first spots Johnny). In other words, they put Johnny and Omar right at the romantic center of the film, a spot traditionally reserved for heterosexuals.

There's a lot more going on, however. Especially on second viewing, it's clear that the filmmakers also want to make sure that we see how this hot, pleasurable connection between the two young men is constantly threatened by the social conflicts around and within them. Indeed, sex clearly becomes a way of temporarily obliterating the need to deal with those pressures. *Every love scene* between Omar and Johnny is carefully juxtaposed with a reminder of other things that won't go away: their first kiss in the alley is interrupted by the violent punks around the corner; their backroom fling before the laundrette's reopening is halted by Omar's painful recounting of how Johnny's participation in a fascist march hurt Omar's father; and the film's playful, sexy final image follows closely on Johnny's beating at the hands of his white pals and his subsequent half-hearted attempt to leave Omar. In the exhilaration of a first viewing, it's easy to miss or block out some or all of these conflicts, just as it's possible to forget the scene where Omar pressures Johnny into committing a robbery, or the one where he angrily orders him back to work. But Kureishi and Frears definitely keep reminding us that neither society nor their other selves are going to make things easy for Omar and Johnny.

In my review, I said that at final fadeout the couple's "future prospects together are uncertain." I stand by that statement: the ending is a question-mark, not a period. Johnny and Omar are very young, and have barely begun to deal with the problems that keep intruding on their little oasis. Surely further family pressure will be put on Omar to marry, even though Tania may be out of the running—he's caved in once, why not again? Both Nasser and Selim have looked the other way at the sexual nature of Omar and Johnny's relationship, but what if they chose—or were forced—to deal with it in the open? What about Omar's thirst for monetary success, which ties him so strongly to family and community? What about Johnny's feelings for his white friends?

The fact that we can speculate about these questions is both a tribute to the fine work of the filmmakers and their cast and an indication of the movie's complexity and open-endedness. What's so wonderful about *My Beautiful Laundrette* is that even though we see how heavily the odds are stacked against Omar and Johnny, it doesn't diminish our hope that somehow they'll live happily ever after. Under its buoyant surface, the film may be pessimistic, but it's never cynical.

Finally, I want to add a word about the strength of the film's women—characters and performers—particularly Shirley Anne Field (Rachel) and Rita Wolf (Tania). Both make every second on screen count, and their brief confrontation at the laundrette sums up this film's wonderful ability to make us see that circumstances can unite and divide people at the same time.
Nicholas Deutsch
New York, NY

GayCommunityNews

Cover design by Ina Cohen

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of eleven, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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Speaking Out Taking Back The Fens

By Larry Hitt

Everyone knew something was up. The three men cutting their way through the reeds like a knife had not come here to play. "They don't even know how to dress queer," someone said.

Everyone knew. We stood around in groups of twos and threes and told horror stories of previous nights in the Fens. "They came at me down along the river and threw basketball nets over my head. Then they beat me up. What? You've never heard of that? It's the oldest trick in the book."

We watched the three men cut along the river in a straight line — definitely not a cruising formation. "Someone sucked my cock here last month. After he left, I realized my wallet was gone." (I suspected *that* was the oldest trick in the book.) "Did you report it," I asked. "No," he said. "I'm a closet case."

We watched them move through the reeds. They watched us watching them. It was like a wildlife documentary. Suddenly, they struck. They had cut one of our number from the herd and were pounding on him.

I'm not a hero. In fact, I'm rather cowardly. I like my face. I don't want it rearranged to someone else's specifications. But these thugs were used to a 3:1 ratio in their favor. The odds were now 7:3 — our favor. We grabbed us rocks and boards and ran at them making a hell of a noise. They fled.

After we made sure that the man they had attacked was all right, we walked to the edge of the garden. There they were, sitting on the Boyston Street bridge — waiting for things to quiet down so they could come back and pound on someone else. I scanned the horizon looking for a police cruiser — something I do only as a last resort. (In spite of what you may have been told, Officer Jones is *not* your friend.)

We stood at the bottom of the hill watching them. "Come on up, ladies," they called. "Come on, you fuckin' faggots." One of them threw a bottle. The tallest thug spun around, his coattails flying, dropped into firing position and took aim. It was a tolerable "Miami Vice" imitation, but I suspected his gun was imaginary, and I knew my mace was real. We stood our ground.

Each one of our group took a turn at being brave. A handsome young man, impeccably dressed in suit and tie, bent down, pried rocks from the mud and began throwing them. Another man stepped out in front and stood perfectly still while rocks and bottles crashed around him. I picked up a bottle and hurled it at the tallest thug's head.

They began to back off. Then the closet case pushed his bicycle to the front and shouted in a clear, strong voice. "Hang around, boy. I've called the cops. They're coming to put you in jail, and the biggest guy there is going to fuck you up the ass." They turned and ran in three different directions.

We stood and looked at one another — amazed at what we had done. It really was true — an army of lovers *cannot* be defeated. We had stood together, held our ground. We had taken care of one another. The seven of us walked back into the Fens. I stopped to help the closet case adjust his bicycle. "You did damn good — for a closet case," I told him. He took the handlebars from me. "Thanks," he said. "I thought so too."

I turned and walked back along the dark river. The reeds that had been cut and burned last year were already rising strong and green above the water. I had had sex with many men here. It had never felt this good.

[The places where men can go to play and have sex together are getting fewer and farther between. It's time we begin to defend ourselves and each other. In Massachusetts mace can be purchased in several places, among them the Boston Uniform Co. in Boston. An easily obtainable license is required to purchase it. In Boston you can get the license by registering at the police station on Berkeley Street. Or just buy a whistle; a lot of whistles going off when there is danger would definitely have its effect!]

Whatever your means of self-defense, let's give the Fens a reputation for being a place where people stick together and fight back. The attackers are basically cowards. They don't want to get hurt. They'll stop coming if we get the word out that we stick together and defend each other. Let's do it!]

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings, and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The GCN staff collective reserves the right to limit length and number of signatures in "Speaking Out." The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff, or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.

Community Voices

GCN welcomes letters to the editor. If possible, they should be TYPED and DOUBLESPACED, and where possible limited to five typed pages. They should be sent to: Community Voices, GCN, 167 Tremont St. #5, Boston, MA 02111.

making sodomy a media event

Dear GCN:

The lead story of the April 12 issue of *GCN* corrected a mistaken impression that many gays undoubtedly had concerning the upcoming Supreme Court decision on sodomy; i.e., that a favorable decision would actually strike down Georgia's sodomy law and other sodomy laws in the country. Instead, it is more likely to be only one more round in the ongoing legal wrangling.

The fact that sodomy laws are rarely enforced against gays engaging in sex that is private and consensual should not obscure the real significance of these laws. It is generally not by oversight or accident that these laws apply, in theory, even to private sex. The laws are designed to stigmatize gays and to suppress any overt manifestations of our existence. Such laws are frequently cited as a reason to oppose gay civil rights, and in the face of the AIDS epidemic, there is a real danger that more teeth may be added to the enforcement of the laws.

During the debates that preceded the most recent defeat of the Massachusetts gay civil rights bill, one legislator thundered "I believe that sodomy is a crime in this Commonwealth!" This legislator is now the Republican candidate for governor. For anyone who doesn't know, private acts of anal or oral intercourse between consenting adults are currently a felony in Massachusetts.

One of the reasons that straight lawmakers are so willing to enact sodomy laws is in the fact that they know that they will never have the embarrassment, awkwardness and burden of having to enforce them consistently. If it proves that the judicial route to the elimination of sodomy laws is going nowhere fast, I would like to suggest that the best way to combat sodomy laws would be to flaunt them. This could be done by calling or writing lawmakers and law enforcement officials, and informing them of exactly where and when the "crime" is going to be committed. The main goal of this, of course, would be to create a media event.

To do this would require persons of reasonably certifiable health, such as monogamous lovers. There have been enough persons willing to let themselves be arrested in the name of other causes, such as apartheid, and if the gay community cannot come up with enough qualified and willing individuals to do something like this, I would not be certain that we are really deserving of liberation. My own long-time lover has reservations, but I am trying to convince him, and I would like to urge other gays to give consideration to the idea.

Paul Sanders
Cambridge, MA

more strident, less gay

Dear GCN:

Michael Bronski's "Speaking Out" and the ensuing furor it inspired was less a revelation than a confirmation of a major factionalist problem that most alert readers have long suspected at *GCN*. Censorship? Unheard of at *Gay Community News*? Not if you think about it. Bronski seems somewhat naive in his analysis of how *GCN* is run. Of course the staff is responsible to the membership and the readers, but the plain and simple fact is that the staff is there every day dealing with what news sees print and that which gets tossed into the "Politically Incorrect" barrel.

It makes perfect sense, that they should print only that which they find interesting and what they think should be in the paper. Some might call it editing. I call it censorship. A passive censorship, censorship by omission, but still censorship.

If anyone doubts this simple postulation, I urge you to look at five *GCN*'s from two years ago and five recent issues. The paper is now more strident, more jingoistic, less objective and in many cases less-informed than in issues past. It is also a great deal less gay.

The reporting of the lesbian rape case in the last few issues perfectly illustrates the point: biased, ill-written, filled with knee-jerk rhetoric and at some points just badly reported, it does disservice to both the *GCN* readers and to the case itself.

The truth of the matter is that what appears in *GCN* is up to the staff. If they want to reflect the wide range of interests in the community — fine. If they don't — they don't. And not enough of us complain.

I'm sure that this isn't the first time that censorship has hit *GCN*. It's just the first time that the censors were caught with their pudgy little fingers in the pudding.

Sincerely,
Wendy Coleman
Somerville, MA



Defense Committee Update

May 16 is **Foster Equality Day**. Opponents of the DSS foster care policy will wear pink triangles. A noontime press conference is scheduled for the State House steps, and a celebration/dance will be held at the First Unitarian Church on Church St. in Harvard Square at 8 p.m.

For more information about all Gay and Lesbian Defense Committee activities, call the GLDC hotline, 522-4368.

silly little cum drunk fags

Dear GCN

I am writing you to thank you for sending the *Gay Community News*. I didn't really expect to get it, but I see I was wrong.

I find the paper to be not only informative with gay rights, but also with prisoners' rights. Not only do myself and the other queens I share the paper with enjoy it, but I was shocked when quite a few of the "straight" guys here started asking me can they read it.

I have read many letters from gay prisoners characterizing their situation behind bars. Of how the authorities and other inmates use and abuse them. In my opinion I believe many of these people bring most of the problems they are going through upon themselves.

Don't get me wrong now. I am a very feminine queen and I have had more than my share of problems in jail. I have been behind bars now for

several years and the main problem that I see amongst us gays is that there isn't really any unity amongst us.

We all run around here calling each other "sister" and are supposed to be close and all. But the only thing we do is throw shade at each other to compete; just worrying about having "trade" and turning the next trick. I'm not knocking this, because we all *love* to have "trade," but put things in the proper place.

We are all in here doing time so why not take advantage of this time and get yourself some education or at least study some law so you will know how to fight for your rights. Don't let people label us as silly little cum drunk fags.

We have to educate ourselves, have a strong mind and will, learn to do for yourself, stand up for your rights, and have unity amongst ourselves, in order to get the respect that we want. We have to show that we respect ourselves and each other.

Sincerely,
A prisoner who cares
(name withheld by request)

Gay Community News is now in its thirteenth year of publication. Have you subscribed yet? You save \$21.00 off the newsstand price when you purchase a one-year subscription. (So do it today and don't miss another issue!)

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Mail to: GCN Subscriptions, 167 Tremont Street, Boston, MA 02111

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Lesbian & Gay Voices: Amazing Grace

By Carol White

In June of 1967, I was forced to resign from my position as Minister of Music at a large church in Houston because of my homosexuality.

Coming Out

Where does one go from a street corner, at the tender age of 27, with two worthless master's degrees (in Sacred Music and Coral Conducting from Southern Methodist University), having lost not only a four-year job, but a career and a church and seemingly everything to which my life had been dedicated.

It was a long road back, both personally and professionally. In 1967 one could not turn to the "women's community," for the women's movement had barely

begun. One did not come out to one's parents and explain why one had "left the church" and "abandoned a career," in preparation for which those very parents had put one through six years of college.

In fact, in 1967 the "gay rights movement" did not exist, and lesbians did not want to be called lesbians, but identified themselves as gay. The gay community was totally underground, and the only way to enter it was through a gay bar.

I went to a bar and met a woman who saved me from suicide, and with whom I lived for the next eleven years.

Meanwhile, it took five years for me to settle in another profession. There were lots of jobs, including working for temporary agencies, public school teaching, apartment locating, and many more. I finally went back to school for another year and a half, and ended up as a

court reporter, which eventually led to a freelance firm in Denver, Colorado.

During all the years between 1967 and 1980, thirteen years to be exact, there was a desperate struggle for self esteem; a deep-seated anger towards society which

toward the education of the public, toward the cure of that miserable disease homophobia, so that younger persons of my own sexual orientation could live with dignity and be who they are with pride.

I was living in Denver in 1980,

parents! Finally, here was someone who had a real interest in learning the truth about a misunderstood topic.

From my very first meeting, Parents FLAG slowly began to change my life. It started with helping one parent, then another

It was so cleansing to stand up, in the face of opposition in many cases, and tell the truth, especially in the very denomination where I had been a member for 27 years.

persecutes homosexual persons in ways of which it is not even conscious; even more anger towards a church which is so ignorant of homosexuality and so cruel to gays and lesbians; and a constant burning desire to do something about it, to contribute in some way

and was lucky enough to team up with a handful of gay men and one mother to form the founding board of directors of the Denver chapter of Parents and Friends of Lesbians and Gays. At last, an outlet for those energies. What better place to start than with our

and another and another, until friendships abounded and love began to replace grief and fear. After counseling other people's parents for two years, I was finally able to come out to my own parents (18 years after coming out to myself). I wrote ads for the Denver newspapers about the topic, served as secretary, wrote the newsletter, and joined the speakers bureau.

One of my extreme moments of good fortune was meeting Bishop Melvin Wheatly and his wife Lucile, who were members of Parents FLAG Denver. At that time he was the head of the United Methodist Church for four states, and was extremely outspoken in his support of homosexuals in the church. In fact, it was the incredible courage of Mel and Lucile which led to a conference-wide study of the topic for a year, and I began traveling with a team of speakers from Parents FLAG to church after church after church in the Rocky Mountains in order to tell my story and to help raise the consciousness of those congregations regarding the ten percent of their own people who are gay.

It was so cleansing and fulfilling to be able to stand up, in the face of opposition in many cases, and tell the truth, especially in the very denomination where I had been a member for 27 years.

In the midst of all these happenings, the Denver Gay Men's Chorus was born. This naturally caught my attention — another outgrowth of the gay rights movement, another way in which my kind could stand up and say, "I am what I am, and that's good." But this aspect of the movement was extremely special for me, because of my background in choral music.

At the very first concert that I attended, I began thinking to myself, "Wouldn't it be wonderful if I could conduct that group?" And then, "Wouldn't it be fantastic if I could get 70 women to join those 70 men and conduct the whole choir?" A pipe dream, of course.

Then as the time approached for the national convention of Parents FLAG to be held in Denver, "Wouldn't it be absolutely unbelievable to include parents and friends, and form a Parents FLAG Festival Chorus, the first of its kind in the world, to sing for the national convention!"

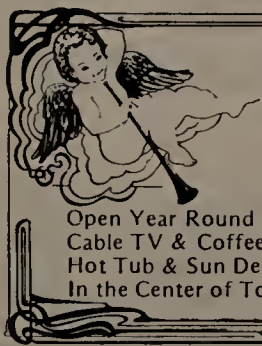
With the support of the Denver Gay Men's Chorus and its conductor, and with the help of several good women, we began recruiting.

On September 28, 1984, the 140-voice Parents FLAG Festival Chorus sang for the national convention at the Imperial Ballroom of the Fairmont Hotel. My parents came from Louisiana for the occasion. My sweetheart was singing in the choir, and her mother had come from Minnesota for the convention. All of my incredible friends from Parents FLAG were present, and some of them were singing in the choir.

There was a standing ovation after the first song, *We Are Many, We Are One*, followed by *America the Beautiful*, *Carousel*, *Ye Shall*
Continued on page 8

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Cautious Tales of Growing Up White, Lesbian and Southern



Jenny Labaline

Mab Segrest

My Mama's Dead Squirrel: Lesbian Essays on Southern Culture

Mab Segrest
 Firebrand Books, Ithaca, New York, 1985
 \$8.95 paper, 237 pp.

Reviewed by Julie Ogletree

I read *My Mama's Dead Squirrel* while visiting my grandparents in Alabama. This geography underlined my identification with Mab Segrest's attempts to uncover and explain her experiences as a southern white lesbian.

She struggles with racism, homophobia and how to reconcile her fight for justice with her heritage rooted in the white, Christian ruling class. Her personalized journey — told through 14 essays using literary criticism, analysis, biography and interviews — occasionally spoke as my own unarticulated voice.

After reading this book, I was tempted to call my roommates in Boston and tell them to send my things south. I would choose, like Segrest, to stay and fight against racism and for lesbian and gay liberation below the Mason-Dixon line. Seconds later, I remembered there is plenty of fighting to do "up North."

Culled from Segrest's writing over the past eight years, the best essays in this collection stem from her personal experience. Despite this style, her writing is reigned in, cautious, never quite intimate. She combines history and analysis, speaking from a middle class, white lesbian perspective, most often ending with suggestions of active ways out of racism, sexism and homophobia. Several essays directly address Segrest's coming out as a lesbian.

In "Delicate Conversations," Segrest recalls how as a second grader, she played with her older brothers who were throwing rocks at girls. As Segrest began throwing rocks at a fourth grade girl she had a crush on, her pleasure became despair when the girl turned and said, "Look at Mab, she's on the wrong side." Segrest later cried to her mother, "I want to be a girl." (p.43)

Addressing homophobia in the classroom was a painful challenge to Segrest, who loved teaching, and worked as an English teacher. She details her process toward coming out in "Confessions of a Closet Baptist," recounting the first time "homosexuality" came up in the classroom and the first time she came out to a student. Before leaving the Southern Baptist college where

she taught, Segrest was once able to tell a class what a lesbian or gay teacher would teach "if" they were to have such a teacher.

Rather than these essays on sexuality, I was more compelled by "Mama, Granny, Carrie, Bell: Race and Class, A Personal Accounting" in which Segrest explores relationships between Black and white women; a series of seven pieces on present-day violence and resistance in North Carolina collected under the heading of "Carolina Notebook;" and two segments about Barbara Deming, a long-time lesbian non-violence activist. The self-mocking title-essay on southern humor, "My Mama's Dead Squirrel" also is noteworthy in its reinforcement of Segrest's observations about what holds Southern society together and what can be used to take apart and change its oppressiveness.

In her essay on race and class, Segrest untangles the complexities of the close relationships between her grandmother Mabelle and Carrie Nichols, her life-long Black maid, and similar ties between her mother Frances and Carrie's niece, Belle Lewis. Finally Segrest considers the impact of this history on her own life.

Told by her grandmother to "wipe off the stains of 70 years" Segrest is left with a mixed legacy. Her grandmother publically proclaimed a paragonizing love for Carrie and recognition of her importance in a speech at the Tuskegee Institute, yet never clearly named Carrie's role of "nurturing of the racist system." Her grandmother talked, too, of Carrie's contentment and love for the family, but Segrest reminds us that Carrie had no choice about her service.

Frances, Segrest's mother, prevented a Klan march through town and supported a Black merchant's boycott but when given a seat on the town's Board of Registers during crucial voting rights battles could not take it. She told Segrest when given the choice, people always "go with their own race." Frances ended up starting a white academy to avoid supporting integrated education. Later she served on an integrated Republican Party Committee, entertained committee members in her home and did not leave town when the power structure shifted from white to Black. Segrest implies that her mother's deep ambivalence about her choices gave her a skin disease. At the same time, Segrest credits her with having more than just "white eyes" but a broad vision which modified her choices because of her close relationship with Belle. Unlike Carrie's supposed peace, Belle was "bitter" and ended up estranged from Frances because of their race and class differences.

Sharing her own struggles, Segrest recalls deciding as a ninth grader that she would befriend a hypothetical new Black girl joining her class at the time of integration, regardless of her classmates' response. But she ended up going to a white school.

Examining her own contradictions, Segrest also stopped believing in God "because she knew he was somehow tied up with segregation." She identified with the civil rights movement and wanted to march in Selma knowing intuitively that people who said nigger would also say queer. (p. 167)

Segrest felt different from her girlfriends, an unacceptable outsider, and felt her unacknowledged lesbianism was the source of her identification with Black people. She writes about feeling she was facing adolescence alone. Many of her friends moved away because of fear of integration.

Segrest's honest expression of the complex weave of being both the oppressor and the oppressed is illuminating for white women trying to move past their foremothers in their relations to Black women. She

shares her dive into the heart of her responsibility and resistance as she works "to believe in something not yet proved and to underwrite it with our lives." (p. 174).

"Carolina Notebook," is Segrest's call to action. She details the rise in racial and gay and lesbian violence in North Carolina, describing the role of the Klan and Jesse Helms' political machine. The capping essay of this section is her disturbing account of the 1984 election race between Jesse Helms and Jim Hunt, former North Carolina governor. "Gaybaiting: Anatomy of an Election," is a must-read assessment (reprinted from GCN, Vol. 12, #29) of how much we have to do in these harsh times.

Two essays, "Feminism and Disobedience: Conversations with Barbara Deming," and "Barbara Deming: 1917-1984" honor the example of this rare activist. The first piece, an interview done by southern poet Minnie Bruce Pratt and Segrest, reveals Deming's dual courage. She used her non-violent beliefs in "clinging to the truth" to battle for civil rights and also to live her life as a lesbian. Since Deming's example also has had a powerful impact on my life, I appreciated Segrest's inclusion of these essays. Her awe is clear when she describes one of Deming's hardest lessons, an analysis which denies neither the humanity or responsibility of white Southerners in perpetuating an oppressive society. Segrest extrapolates this conclusion for lesbians "perhaps women should not deny the humanity of men." (p. 79) She adds Deming's acknowledgement that her anger is so deep she sometimes wishes men didn't exist. She clearly admires Deming for "becoming more herself the older she got." (p. 228)

In essays on Southern literature, "Southern Women Writing: Toward a Literature of Wholeness" and "Lines I Dare: Southern Lesbian Writing," Segrest unravels the joint myths of normalcy and grotesqueness traditionally used to mask the culture's lies of racism, sexism and homophobia.

Though detailed, these essays are not dry academic tracts. Placed in the context of Segrest's memories, she begins with her response when the Alabama Highway Patrol was called out to protect 12 Black children entering her school. "Their separation is mine. I know from now on that everything people told me as 'right' has to be reexamined. I am on my own." (p.20) She goes on to explain that the scapegoating laced throughout Southern literature was a necessary device in a culture which protects the society's collective sanity. A positive form of this grotesqueness was allowed to exist under the name of eccentricity. Segrest painstakingly tracks freaks portrayed by William Faulkner, Flannery O'Connor and Carson McCullers. She claims the pressures of normalcy are particularly strong on women characters and women writers.

As the source of an "eccentric strain" of writing, Segrest argues that Southern women, particularly lesbians, are the hope for Southern literature. She traces the work of lesbian writers as far back as 1900, from Black lesbian Angeline Ward Grimke, to contemporaries Rita Mae Brown, Pat Parker and Dorothy Allison.

"My Mama's Dead Squirrel," Segrest's personal quest for self-understanding, clarifies the exotic in Southern culture but also explores the connections between seeing the world differently and making it different, as Adrienne Rich says in her introduction.

These clear, sometimes poetic essays are a significant contribution to all our efforts toward self-understanding and justice. I valued them for the reflections of my own experiences growing up white in the South.

NAMBLA Author Chronicles Smear Campaign

A Witchhunt Foiled: The FBI vs. NAMBLA

The North American Man/Boy Love Association
NAMBLA, New York, 1985
\$5.95, 91 pp.

Reviewed by Mark McHarry

An investigative New York magazine today reported some chilling facts about missing children and child pornography that many law enforcement agencies already suspect...That thousands of missing children are routinely sold to so-called sexual freedom groups and child pornography rings, some of them in foreign countries. Many of the sexual freedom groups openly advocate sex between children and adults and, according to the magazine report, believe the exchange of child pornography among their members is a constitutional right. The magazine said of the 20 to 50 thousand abducted children in this country each year, at least ten percent of them are kidnapped for sexual purposes.

—The 10 O’Clock News, KTVU, Channel 2,
 Oakland, CA, May 29, 1985



Channel 2’s broadcast, given here in its entirety, came only a day after a Los Angeles *Times* account of missing children that told quite a different story.

In 1984, according to figures cited by the *Times*, the FBI investigated a total of 67 kidnappings of children by strangers. And in California, of the 24,000 children reported missing in 1984, state authorities said that about 97 percent returned home within a month. Most of those missing after 30 days were runaways or abducted by parents. A total of three children — less the ¼ of one percent of those who remained missing — were abducted by strangers.¹

Unfortunately, rational accounts such as that in the *Times* are rare. Much more common is the sort of fear-mongering alarm aired by Channel 2.

The Channel 2 broadcast is similar in tone to the police-fueled hysteria that gripped New York City’s and Boston’s gutter press at the close of 1982.

As related in *A Witchhunt Foiled*, which is authored by NAMBLA spokesperson David Thorstad, during a two-week period the police fed an increasingly

bizarre series of accusations to reporters, seeking to smear the North American Man/Boy Love Association (NAMBLA) as an international sex ring engaged in kidnapping and the production of child pornography.

Unlike the other two classic descriptions of anti-gay sex scandals, *The Boys of Boise* and *The Boston Sex Scandal*, the value of *A Witchhunt Foiled* lies in its account of how the news media — including the mainstream press — participated in and encouraged the scandal-making process. It is instructive reading for anyone concerned with how the press portrays the gay and lesbian communities.

On Monday, December 20, 1982, the Boston *Herald American* ran a page-one photo of Etan Patz, a nine-year-old who had been missing from his New York parents for more than three years. The accompanying headline, in two-inch type, asked “Did Sex Club Trap This Boy?”

The *Herald American’s* story was the kick-off to an inflammatory publicity campaign in which New York City and Wareham, Mass. police — abetted, apparently, by the FBI — speculated that NAMBLA might have kidnaped the Patz boy and used him in the production of pornography. The authorities declared that a photo they seized two weeks earlier in a Wareham cottage occupied by NAMBLA members was a “lookalike” to Patz.²

The charges came to nought when NAMBLA, at press conferences it held in New York and Boston on December 28, produced a 1968 calendar which contained the photo from Wareham. The next day, police admitted they had had a copy of the calendar in their possession all along.

But up until and even beyond NAMBLA’s revelation, the media had a field day with their coverage.

The newspapers published the police accusations while downplaying statements by Patz’s parents that the Wareham photo did not resemble their son. When the Patzes pointed out that the boy in the photo had a cleft chin and that Etan did not, the police suggested that NAMBLA might have airbrushed a cleft chin into the photo in order to make the lad more appealing to its members.

“Apparently,” observes Thorstad at one point, it did not even occur to news editors to assign anyone to look into the matter of the identity of the boy in the photograph [which could have been easily ascertained by talking to David Groat, who was being held in the Wareham arrests] and why the police were handling the case so unprofessionally. The press simply regurgitated police misinformation...ad nauseam.

Thorstad also points out that the media never even attempted to contact NAMBLA for comment during the episode.

A review of clippings from various East Coast newspapers during the scandal shows repeated use of vicious terms to describe boy-lovers; headlines asking questions (meaning that the reporter has little in the way of facts); and unattributed assertions such as this: [the Wareham photo] “was one of hundreds of photos of young boys — many of them in pornographic poses — being processed by the group for inclusion in a catalog.” (New York *Post*, Dec. 22.)

Even the New York *Times*, that liberal bastion of “objective” journalism, reprinted this last fantasy (Dec. 28), attributing it, however, to unnamed police sources.

Throughout the affair, NAMBLA was labeled as everything it is not:

- a “man-boy sex club”, “man-boy love club”, “international club that promotes sex between men and boys” (Boston *Herald American*, Dec. 20)
- “kid-sex freaks” (New York *Post*, Dec. 24), “homosexual club that preys on young boys” (Dec. 27), “homosexual sex club specializing in young boys” (Dec. 20), “nationwide homosexual organization specializing in teen porn” (Dec. 23)
- a “club for man-boy sex” (*Newsday*, Jan. 1)
- “sex club” (United Press International, reprinted in the *Record*, Hackensack, NJ, Dec. 20)
- “a club of men who allegedly passed around pictures of pretty blond kids” (The *Star-Ledger*, Newark, NJ, Dec. 21)
- “sex ring” (Boston *Herald American*, Dec. 22, The *Washington Post*, Dec. 29)
- “homosexual teenage pornography group” (Associated Press, reprinted in the New York *Times* and the Boston *Globe*, Dec. 24)

Reading through these accounts is an astonishing experience. NAMBLA would have done well to have included some examples of them in its book.

In addition, *A Witchhunt Foiled* contains scant background or analysis to help the reader understand the events underlying the Patz affair. Missing is an explanation, however brief, of the American news media’s long and sullied history of sensationalism or of the situation confronting boys and boy-lovers in United States in the 1970s and ’80s. To be fair, the limited scope of the book precludes writing about such, but some observations could have been made nonetheless.

On balance, *A Witchhunt Foiled* is a valuable look at how the media, in Thorstad’s words, “abdicated all reportorial responsibility...[functioning] as an adjunct of the police, rather than as an independent news-gathering and investigative institution.”

Nothing as powerful has been published since 1929, when Upton Sinclair issued his condemnation of American journalism, *The Brass Check*. It is to the news media’s disgrace that the same charges may be levied against it 50 years later.

¹“Missing Children: Growing Effort. Publicity Gets Results but Some Say the Problem is Overstated”, Los Angeles *Times*, May 28, 1985, Part II, page 1.

²The Wareham arrests themselves produced heavy coverage in Massachusetts when the police, having found some pornographic magazines, said that two men arrested would be charged with the production and distribution of child pornography. The porn charges were never filed; in the meantime, the local press headlined the police statement that they had broken up an “international pornography ring”. See, e.g., “Police bust porn ring in Wareham”, the *Standard-Times*, New Bedford, MA, Dec. 4, 1982, page 1.

Maso’s Fragments Create Seductive Fantasy

Ghost Dance

Carole Maso
North Point Press, Berkeley, CA 1986
\$16.95 cloth, 288 pp.

Reviewed by Miranda Kolbe

The city sparkles like a jewel in the sun. The snow is blindingly white. She is smiling. She is bathed in apricot. The poem is complete. It is true: the world is a cathedral of light.

On such a day as this, it is possible to believe that everything will be fine. We will understand our lives, we will be the best we can be. We will be brave. We will say what we meant to say. . . .

As I shut the cab door and walk down the path through drifts of snow to her, I know that all of this is possible. We will have time for everything. We will say what we meant to say. It will all make sense. We will be fine. (5-6)

With this, Vanessa begins the ghost dance, her attempt to recreate the past and recover the family that has been lost to her, so that she can

face the present again. She drifts through the pages of this book, summoning up fragments of her life, tossing them aside. They are not enough. It does *not* make sense, and it will *not* be all right until she can say what she meant to say. “How do you get a point of view?” she asks her parents again and again, “how do you know something for sure?”

Through Vanessa’s recollections we gain a vision of her family: her father who lives in silence “so deep and seductive that it seems he has . . . to travel a great distance to the surface to form even [a] few words”; her mother, Christine, beautiful, talented, charismatic — a poet; Fletcher, her brother, who is described as a white dove of peace; her grandfather Turin who stands on a chair, fluttering his hands up to the ceiling, as he describes the soul’s ascension to heaven; her grandmother, solid and practical as a good hoe in a garden; and Vanessa herself, who stands a little to the side, her fingers up in front of her face, watching the rest of her family with awe.

If all this sounds a bit unrealistic, a little romantic, perhaps just a tad *too* sweet, you may be right. These characters are all so charming, I found myself speculating that they would become stiff symbols by the end of the book. Yet as Vanessa submerges more deeply into the past, each member of her family gains more dimension,

and as I read on I was willing and able to believe in them fully.

Ghost Dance is not a realistic novel, nor is it meant to be. It is a dreamy book of exaggerated proportions, of nightmares and fantasies both. Imagination triumphs over pragmatism, a soft focus over a clean shot through the lens. In this vein, while some political issues are confronted directly — racism, corporate responsibility — more often than not they are submerged into the text. A liberal viewpoint is assumed, and Maso does not feel a need to barrage her readers with her views.

At times I felt grateful for this, at times I wondered if she was simply avoiding the sharp scrutiny of bright lights. For example, several of the women characters are sexually involved with one another, and have commitments to one another which extend over many years, yet none ever confronts homophobia, directly or indirectly, in herself or in others. I was glad not to have to face coming-out story #5347, but I also felt uneasy that the word “lesbian” was never introduced.

Overall though, because Maso’s writing is so beautiful, so seductive, I was willing to let these questions go. I was glad Vanessa had foregone attempting to live in a

Continued on Book Review page 8

Bowles: A Dyke's Fight against Doubt

Out in the World: Selected Letters of Jane Bowles, 1935-1970

Millicent Dillon, editor

Black Sparrow Press, Santa Barbara, 1985

\$12.50, paper, 321 pp.

Reviewed by Frances Doughty

Just as the same glass of water can be half full or half empty, Jane Bowles's life can be seen as a tragic waste — a writer who failed her own power, or as a testimony to her will to survive: despite self-paralyzing doubt, she never stopped trying to write.

Dear George,

Here's what happened when I arrived home. (Connie [her aunt] was lying about taking me to her place but I didn't raise a kick. I knew I'd be with Mother sooner or later anyway)...

They whisked me into the bedroom while Mother finished gnawing at her roast beef bone. Connie said, "Get undressed, dear,"...

I remained dressed — they were four against one anyway [mother, two of mother's sisters, one husband]. Then Mother came in...

I took an arrogant stand. I had a "Who are these people" look on my face and "I must get back down to the party,"...

Mother: Well, what has Jane to say for herself?

Jane: Nothing. I don't know why I'm here.

Connie: Now Jane, you know that's not true! You wanted to come back. ...

Hysterics on my part here — I don't quite know what I said but I know I almost killed the poor woman and started cursing myself because I couldn't hurt her.

Then she kissed me and they all sat down and said what a wonderful girl I was and what a fine young man you were — and that if I still wanted to marry you twenty-five years from now I could — that Mother wouldn't think of standing in the way of my happiness — and that I was a grand normal girl — and that this Lesbian business was just an adolescent phase (adolescence being from seven to thirty-three in our family) and that if only I didn't have such an analytic mind I certainly would throw it off — and if I really were a Lesbian they'd get up a fund for me and send me down to the Village in my own private bus (I suggested that they might organize picnics for all of us girls every two weeks), but I really wasn't one so they couldn't let me go to my ruin!

Aunt Flo suggested 130 more men to straighten me out — Aunt Connie 135. The same remedy seems to go for you and the Les's — like 3 in 1 Oil, or bleeding in the Middle Ages. ... (Letter 1, p. 13)

* * * * *

Darling Paul,

[I wonder if and I wonder if *crossed out*] I don't know what I was [several words *crossed out*] going to ask you but I certainly know that I missed you [desperately *crossed out*][you *crossed out*] very much and please come and get [me *crossed out*] here to see me and get me if that is possible. I want so badly to go home

[unsigned]

(Letter 132, p. 306)

Between these two letters lies Jane Bowles's life. The first reflects her efforts at 18 to escape from her mother, Claire Stajer Auer, and aunts to the lesbian bars of Greenwich Village. The second, from her early fifties, is one of the last things she ever wrote, a plea to be taken home from the psychiatric clinic in Malaga where she died in 1973. She sometimes called herself "Crippie, the Kike Dyke," laughing so people took it as a joke. She drank. She published a novel, *Two Serious Ladies*, in 1943; several short stories; and, in 1953, a play.

Her father, Sidney Major Auer, died when she was 13, leaving her, an only child, with her mother and aunts. From 15 to 17 she was sent to Switzerland because she had tuberculosis of the knee; she lived in a sanatorium and was tutored in French. She started having obsessive crushes on older women before she entered high school; by the time she was 18, she was having affairs and hanging out in the lesbian bars in the Village. She married the gay writer and composer Paul Bowles in 1938. They left for their honeymoon trip on Jane's twenty-first birthday. They also traveled to Central America and Paris. Paul moved to Morocco in 1947; Jane followed him there in 1948 and pursued a woman she met in the Tangier market until, years later, Cherifa moved in with her.

After her early thirties, Bowles did not finish any

work she started, though she never gave up her struggle to write. At 40, in 1957, she was made aphasic by a stroke from which she partially recovered, and at 50, she was institutionalized. She died alone and blind in the Clinica de los Angeles at the age of 56.

This collection of letters selected and edited by Bowles's biographer, Millicent Dillon, contains both full texts of letters which had been excerpted in the biography and additional letters, as well as notes, and pieces from Bowles's unfinished novel *Out in the World*. Most of these letters date from the 20 years between 1947 and 1967, from the time Bowles was 30 until her institutionalization at 50. The majority are to her husband Paul or her friend and sometimes supporter, Libby Holman, the wealthy, bisexual singer and actress, with whom Jane was not lovers. In them we see Bowles's life as she lived it: the endless, repetitive, obsessive attempts to consider all possible permutations and combinations of places and people. Omitted from the excerpts in the biography, these passages reflect Bowles's own difficulty in living; they are not easy reading (she called them "agonizers").

The endless consideration of possibilities, the difficulty of *doing*, seem similar to Bowles's entanglement



Jane Bowles with her mother. "I knew I'd be with Mother sooner or later anyway," she wrote at 18. Her despair at not being able to break free may be the origin of her despair at how difficult it was for her to write. In a letter to Paul written in 1947, she says about her work,

It is almost more than one can bear to be continually doubting one's sincerity which is tantamount to doubting one's product. As I move along into this writing I think the part I mind the most is this doubt about my own experience. (Letter 18, p. 33)

Her original sin, to use the phrase chosen by Dillon as the title of the biography, could be read as the desire to have her own life. Her letter describing her attempt to run away shows her facing a united front of three women, her mother and aunts, acting as one ("So close they breathed for each other"). (1). Note their strategy: no outright opposition but a consistent — and constant — denial of Bowles's own reality — for her own good, of course. When *Two Serious Ladies* appeared, her mother is quoted as having said, "I'm not proud of my little daughter. But maybe she'll do better next time." (2). Small wonder that Bowles doubted the authenticity of her own experience and that her doubt disabled her as a writer.

The world Bowles creates in her work is a world of beings who move mysteriously from obscure impulses, who cannot help being extraordinary. "No one but Jane could have written a line of [her stories]." (3). Her characters, like her, do not have jobs or children (she was good at getting taken care of, especially financially). They meet and talk but somehow do not seem to touch; they think about themselves and each other yet remain in some way opaque. It is a random world of incident and inner dislocation, totally outside a traditional structure of the realistic novel. In the same letter to Paul she speaks of her isolation as a writer:

the more frightened I become at the isolated position I feel myself in vis-a-vis of all the writers whom I consider to be of any serious mind. ... I am serious but I am isolated and my experience is probably of no interest at this post to anyone.

The letters also fill out Bowles's life from another

aspect: her sense of herself as a dyke. The biography matter of factly records Bowles's many affairs (a number of whom are still alive, several of whom prefer anonymity) and her reputation as a lady-killer (an aggressive femme who pursued by active waiting), but it lacks the picture of lesbian social networks, Bowles's lesbian world(s), that emerges in the letters. That world seems to have had three parts.

The first is Bowles's life as a serious-drinking bar dyke with a taste for tough butches (Spivy's in Greenwich Village in the '30s and '40s, the Monocle in Paris in 1938 and 1949-50). She reminisces to Paul about the "tough proprietress [of the Monocle] I was so crazy about whose name was Bobby and because of whom I hung around Paris for weeks... she was the most masculine woman I had ever seen." (Letter 49, pp. 149, 150).

She also moved in "haute Dyke" society (Letter 9, p. 22). She knew Louisa Carpenter ("the most sexually attractive women in the whole world but I am alas not alone in thinking this," Letter 18, p. 35), one of Libby Holman's circle of friends that included Eugenia ("Sister") Bankhead and the pseudonymous Cory with whom Bowles lived briefly in Paris in the winter of 1949-50. She had a long relationship with Helvetia Perkins, independently wealthy and 22 years older than Bowles, from 1940, when Bowles was 23, to 1947. They lived together off and on, though Paul was always a major presence in Bowles's life. Perkins — or any of Bowles's lovers — must have been comfortable with a highly elastic relationship, since Jane, in addition to Paul, had at least one other serious involvement and countless nights out while she and Perkins were together. (4). Monogamy and Jane were strangers to each other. She seems to have continued to be close to many of her ex-lovers: she and Helvetia remained in contact for years.

Bowles met Janet Flanner several times and seems to have combined the names of Flanner and Flanner's friend Noel Murphy, with whom Janet lived when she was in Orgeval (near Paris), in the unfinished novel *Going to Massachusetts*, in which the two main characters were named Bozoe (!) Flanner and Janet Murphy.

In January, 1948, Jane followed Paul to Tangier. Several months later he introduced her to Cherifa, a grain-seller "with beautiful shining black hair that fell around her head. She had a laugh like a savage." (5). Jane, who had recently declared her passion for the Scots and Irish and her lack of sexual interest in Arab women in veiled reference to her Jewish identity, "As you know, I don't consider those races voluptuous or exciting in any way, as I have said — being a part of them almost" (Letter 21, pp. 55-56), fell immediately in love with her. Cherifa was known to be a lesbian; she was aquiline and had terrifying rages. Through her contact with Cherifa, Jane met other Moroccan women, some of whom were also lesbians. She and Cherifa eventually lived together and in the winter of 1955-56, Jane gave Cherifa the little house Jane owned in the area of the markets. Paul was also living with a Moroccan, Ahmed Yacoubi, who believed so strongly that Cherifa was a witch he refused to go to their house. Cherifa's position in the household technically was that of Jane's maid. Some people, including Paul, believed Cherifa poisoned Jane, (6) and he fired her when Jane was first hospitalized in Malaga in 1968.

Throughout, Paul remained Jane's fixed point. Why does someone so clearly a lesbian marry a gay man? Her letters to him are a mixture of dependency, admiration, irritation, and self-disparagement. Did she see him as the protection from her mother she lost when her father died? Was she so afraid of being entangled by love that she could love him precisely because they were so separate? Did she want male solidity and stability? They were briefly sexual but Jane stopped wanting sex with Paul after he hit her in a fight about her night wanderings, less than a year after they were married. She apparently never slept with any other men. Paul tried to get her to write, attempted to give her logical reassurances against her demons, paid attention, supported her, was in the end both her link to the world and the person who took her to Malaga. Jane seems to have found in him a combination of freedom to go her own way and a place to come back to. Nothing in her life was simple.

(1) Millicent Dillon, *A Little Original Sin: The Life and Work of Jane Bowles*. New York: Holt, Rinehart, and Winston, 1981, p. 13.

(2) Dillon, p. 111.

(3) Wendell Wilcox, quoted in Dillon, p. 199.

(4) Dillon, p. 126.

(5) Paul Bowles, quoted in Dillon, p. 157.

(6) Dillon, pp. 394-395.

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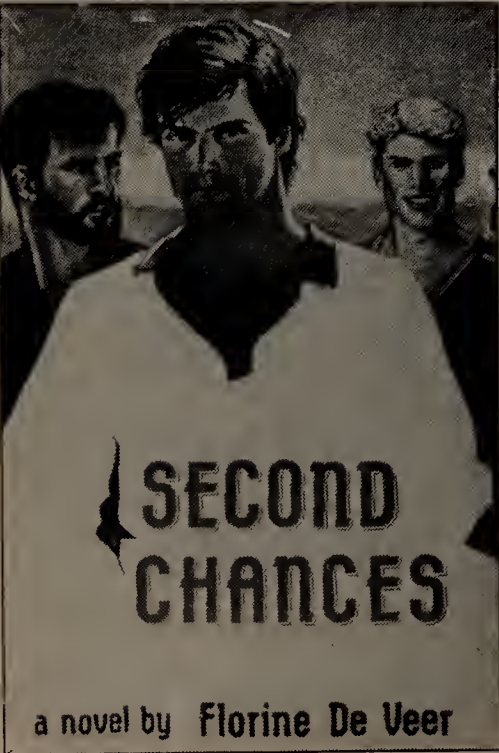
Second Chances

Florine DeVeer
 Alyson Publications, Boston, 1985
 \$6.95 paperback, 233 pp.

Second Chances is about Jeremy Dean, a beautiful, Canadian, fundamentalist-Christian journalism student who discovers that coming out is only the first of the choices a gay man must make. He falls in love with Mark, a beautiful ex-hustler, and with Roy, a fellow beautiful journalism student into leather.

Florine De Veer writes well, and the sex scenes are handled rather better than usual for this genre (though they involve distinctly unsafe sex, something which is going to count against gay male fiction more and more as time goes on). The outcome of Jeremy's religious struggle follows the standard gay Christian propaganda line (attacking the institutional church and its ministers and evading the Bible itself), but I suppose that can't be helped: there is no way to dispose of the Bible's anti-homosexual strictures, so they must simply be ignored, while anti-clericalism is generally safe. It does tend to lead to self-righteousness, though. On the other hand, Jeremy's difficult coming out, his growth in self-understanding, and his changing relations with his parents are very convincingly depicted. So is the progress of his relationships. De Veer has successfully integrated his didactic point — that an enduring relationship must be built on trust and respect and shared goals as well as on sex — into what seems at first glance to be the usual soft-core fantasy. The result is a pleasant and satisfying read.

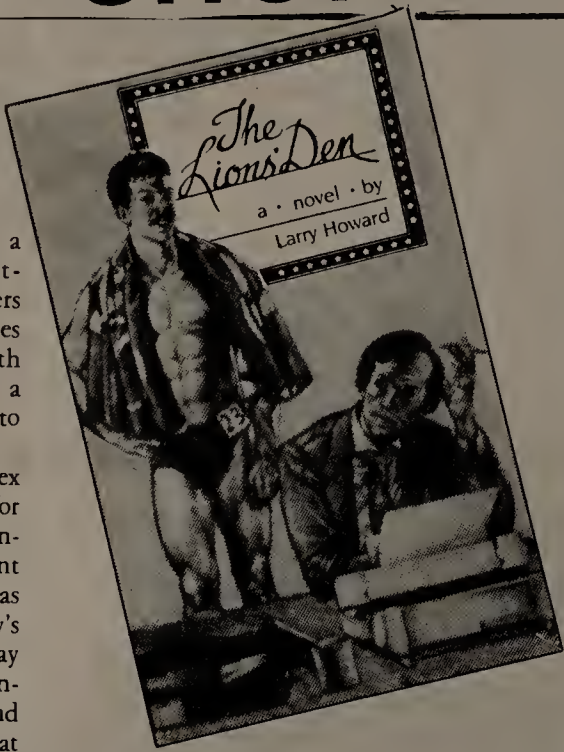
Still, does everybody *have* to be "extraordinarily good looking" in these novels? I'm not, most of the people I know are not, and chances are you aren't either. This aristocracy of looks (which is explicitly ageist in *Second Chances*: the villain of the novel is a pimp, pornographer and blackmailer who — quite by coincidence I'm sure — happens to be twinkly and semi-impotent), even in the service of fantasy, makes me all the more militant in my own campaign for Wimp Supremacy. Monumental lust does indeed exist between people who aren't Nautilus gods, even if it does seem unnatural and perverted to many people.



I wouldn't want to give the impression that everybody in *Second Chances* looks alike. Some of the men are blond, and some are dark; some have "clear, emerald eyes," some have brown or blue ones; some are built like brick shithouses, some are built like bulls; some wear skin-tight jeans, some wear skin-tight leather pants. Who says that gay male society is conformist? I know we need fantasy but fantasy can be educated, and anyhow my personal fantasies tend to center on book-worms and other nerds — and I know I'm not unique. But I'm not sure Wimp Supremacists are numerous enough to make it worthwhile for publishers to pander to our lusts.

In any case, the limitations of *Second Chances* are those of the soft-core romantic fantasy which is its genre, while its notable virtues are small but telling victories over genre which make it worth your time to read.

— Duncan Mitchel



The Lions' Den

Larry Howard
 Alyson Publications, Boston, 1985
 \$7.95 (paper), 236pp.

Howard's novel possesses three rather separate layers. In the background: the petty politics of Gold River College; in the foreground: young English professor Daniel Neuhaus, his handsome student Matt, and a host of unanswered questions about Matt's feelings that torture Daniel. Linking these two facets of the action is Daniel's friend Max, whose willingness to be open about his gayness, even to students and colleagues, creates a sharp contrast with Daniel's closeted behavior.

To the author's credit, his control over his material does not falter and he maintains throughout a very readable style. The academic portrait is entirely convincing; so, too, the portrait of Daniel's frustrations: "He turned over and hit his pillow. He was fed up with his life, tired of living without a man, afraid of the ramifications of living with one, not that he'd ever find one at the rate he was going. When would it end? Despite his weariness, it was several hours before an uneasy sleep chased the doubts from his mind."

However, in order for Howard to communicate his evident bias in favor of the posture adopted by Max, he must introduce more than a little distortion into the book. The timid, tentative relationship that Daniel develops with Matt and the anxiety that it creates in Daniel just may convince the reader that honesty is, indeed, the best policy, but they also serve to make of Daniel a hopelessly naive, dense individual who retreats from hints larger than a breadbox and distinctly louder than the dropping of a hairpin. The text calls him "cautious." Readers may be less charitable. And matters are not improved when, in a stroke that seems now to be a given of all May-December stories, Howard gives to Matt a wisdom beyond his years and beyond Daniel's initial grasp. Of course, we see from yet another angle that Daniel's caution was counterproductive and that the trouble inevitably lies within our own faint heart. But the message is communicated at a high price.

The Lions' Den is a pleasant, two-handed read. Its emphasis is political, not pornographic, a laudable decision, to be sure, but one that proves once again that propaganda and verisimilitude do not always make good bedfellows.

— Donald Stone

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Flight from Neveryon

Samuel R. Delany
 Bantam Books, New York, 1985
 \$3.95 paperback, 386 pp.

I've only begun reading Samuel R. Delany really seriously in the past couple of years. I had known that his massive *Dhalgren* (1975) had gay content, but hadn't felt up to wading through its nearly 800 pages to find it. *Tales of Neveryon* (1979), though, impressed me with its intellectual substructure, its awareness of sexuality as part of the matrix of human meaning and communication — but also with its gritty picture of gay male sexuality, unlike anything else I have found in science fiction. So I read *Jewels of Apter* (1962), his first novel, written when he was 19. It doesn't read like a first novel, and — quite remarkable for a novel before 1970 — it has a strong independent female character. Delany's most recent novel, *Stars in My Pocket Like Grains of Sand*, still awaits its promised sequel, but I can say now that it is built around a kind of love story involving two men, and relates sexuality to the mapping function of literacy in a way that enriches both sex and literacy.

If you haven't read Delany before, however, *Flight from Neveryon* is a good place to start. Did it ever occur to you that the slums of the cities of sword-and-sorcery heroic fantasy would have alleys and waterfronts where men would cruise each other? The episode in "The Tale of Fog and Granite" where the young smuggler and Noyeed pick each other up is, to my mind, an example of what gay male erotica (porn, if you like) should be. And then, in the lengthy and ironically-named Appendix A (which takes up half the book!), "The Tale of Plagues of Carnivals," Delany alternates between New York City and the world of Neveryon, both of which have been stricken by AIDS. The New York sections contain some of the most intelligent and useful writing I have seen on AIDS and its possible meanings, and the Neveryon sections turn these reflections into powerful fable. I've been recommending this book to all my friends with any interest in science fiction or any concern about AIDS (which means just about everybody, these days). I extend the recommendation to GCN readers: Really, you ought to read this book.

— Duncan Mitchel

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Christopher Morley in *Freebie and the Bean*



Hollywood Androgyny

Rebecca Bell-Metereau
 Columbia University Press, New York, 1985
 \$24.95, 260 pp., illustrated.

With *Tootsie* and *Yentl* replacing Victor Mature and Hedy Lamar as Hollywood icons, it's clear there are some changes in the air. While several books have documented the changing role of women in films, and a few have discussed the image of lesbians and gay men, *Hollywood Androgyny* is the first serious book which purports to look at the ever-changing presentations of ambiguous gender identification. A large part of the book is devoted to a history of cross-dressing in Hollywood films, the most obvious examples of what the author considers "androgyny." Some of this has been covered before, most noticeably in Vito Russo's *The Celluloid Closet*, but there is some new, interesting material here; the discussion of the sci-fi film *Alien* as a feminist breakthrough is very good.

While in no way a breakthrough, this work surpasses the majority of film books which are either pop/junk picture-logs or overly academic deconstructions. Competent and thoughtful, *Hollywood Androgyny* is a welcome addition to our understanding of sex and cinema.

— Michael Bronski

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Horizon Of The Heart

Shelley Smith

Naiad Press, Tallahassee, 1986

\$7.95, 170 pp.

The Long Trail

Penny Hayes

Naiad Press, Tallahassee, 1986

\$8.95, 232 pp.

In *Horizon Of The Heart* Jenny gives up a successful modelling career and moves to her lover Anne's home town on Boston's South Shore. Jenny has long, auburn hair. She is gorgeous. Her five-year-old daughter, Sara, is gorgeous too. She has a "head of burnished gold." Jenny's housesitting job is about to fall through when she meets Danni and her dog, Duvall, on the beach. Danni runs a successful advertising agency in Boston. Danni is gorgeous. She has long, blonde hair. Duvall is a pure-bred Great Dane. He is gorgeous too.

As luck would have it Danni is looking for a live-in housekeeper. She is a slob. Previous housekeepers have left once they've fallen privy to Danni's lurid sex life with men. Jenny and Sara move in. Jenny falls in love with Danni. Danni drinks brandy and wine and smokes cigarettes all day and all night. She is oblivious to Jenny's feelings. Jenny conceals her lesbianism and her relationship with Anne. Somewhere towards the end of the novel Jenny and Danni get it on but only after many rounds of vicious verbal and physical fighting among the three women. "You fucking closet lesbian," Anne screams when she breaks in on the two women making love.

I can imagine the authors (Shelly Smith is the pseudonym of a Boston-area lesbian couple) conceiving this novel as a take-off on earlier lesbian novels. The title is too close to Jane Rule's *Desert Of The Heart* to be coincidental. The alcohol and cigarette abuse, the self-destructive, homophobic behavior, vituperative fighting and the classist, lookist cast of characters mimic the worst of the lesbian novels of the '50s.

If *Horizon Of The Heart* had remained a private fantasy, Jenny and Danni's antics could have served simply as a flirtatious game between lovers (I can imagine the Shelly Smith couple exchanging vignettes, poking fun at historical lesbian fiction.) But to publish these tales, without making an attempt at serious satire, serves only to propagate the destructive stereotypes that we, as lesbians and gay men, have been fighting against all our lives.

The Long Trail was a welcome relief after reading *Horizon Of The Heart*. Set in Texas in 1869, it opens with a compelling description of Blanche Bartholomew, a 250-pound school teacher struggling against the oppressive heat, her weight, her period and the voluminous clothing of the time. Blanche is engaged to marry Steven who is also a social outcast because of his weight. This is the only fact that brings them together. Blanche's life and plans are shaken when she meets Theresa, a local prostitute. These two "misfits" find solace and camaraderie in each other's company. They ultimately flee Texas in a covered wagon to unearth their sexual love for each other and to make a new life together in the Northeast.

I'm grateful to Penny Hayes for attempting

to write a sympathetic and sexy portrait of a fat and hirsute dyke. Initially, she succeeds. The reader is drawn into empathy with Blanche through her social ostracism, physical discomfort and self-hatred. Unfortunately, the novel doesn't present us with another lens.

It becomes increasingly difficult to remain empathetic toward Blanche when her size and hairiness are continually greeted with repulsion and disgust. This problem could have been solved if we heard that Theresa adored Blanche's "difference." Instead, she appears indifferent or, worse, to love Blanche despite her size.



Penny Hayes

By publishing works by and about lesbians, Naiad Press meets a crucial need in the community. We need more and more novels and works of non-fiction that reflect our varied images. We need stories about lesbian lives that validate our own, that assure us we are not alone, that help us think about our lives differently and to make different choices.

Ideally, the lesbian press would do more than present our worst self-destructive, self-hating stereotypes. *The Long Trail* begins to serve our need for stories that affirm lesbian lives. Unfortunately, *Horizon Of The Heart* fails to do so.

— Carolyn Stack

In The Tent

David Rees

Alyson Publications, Boston, 1985

(originally 1979)

\$5.95

In The Tent is one of two books written by British author David Rees for young readers. It is the earlier of the two, only recently available in the U.S. thanks to Alyson Publications. While not quite as good as his later work, *The Milkman's On His Way*, it's still a useful addition to the meager collection of gay fiction available for high school students.

In The Tent suffers a little from being too predictable, with characters who are a little wooden and underdeveloped. But it provides for young readers an honest confrontation with some of the dilemmas of 17-year-old gay male adolescents.

The principal character is Timothy Keegan, a young man who has already been recognized

by some of his schoolmates as a bit of a sissy and who is estranged from most of his peers by feelings of inadequacy. He is in love with Aaron, a handsome classmate who seems totally secure and self-assured. In a move which is out of character, Timothy overhears some of the other boys planning a camping trip and invites himself along.

The story alternates between the real life tale of the camping trip and a fantasy world into which Timothy immerses himself. He imagines living at the time of England's civil war between the Royalists and the Parliamentarians and sees himself as a soldier's young servant.

The camping trip goes badly. The boys become lost in rain and fog and are stranded in their tent for several days. Living closely for four days provides the boys with ample opportunity to reveal their characters to one another. Timothy does a good deal of growing up, as he discovers that these young men are not what they had seemed from a distance. Aaron turns out to be not the god Timothy had imagined, and one of the other boys is not the womanizer he pretended to be.

Timothy struggles with Catholic guilt over his homosexual feelings, but before the trip is over, that too, begins to crumble, and he is better able to put the Church in its proper perspective. Their time together also makes Timothy "one of the boys" and cements what are likely to be lifelong friendships. By the end of the novel he begins to explore his feelings and the gay world, discovering that there is a way to live as a homosexual.

While Timothy's fantasy ends on a happily-ever-after note, his real life remains less clearly resolved but still upbeat. Despite its somewhat lurid cover, *In The Tent* is not pornographic (even though the situation the boys find themselves in might easily have been conjured up by any Hollywood porn factory). Yet it is suggestively erotic and lets us know that young boys do have sex with one another.

In The Tent is a welcome addition to gay fiction for young people and should be recommended to local public and school libraries. Consider it a gift that might benefit the reader.

— Art Cohen

Fête

Daniel McVay

Knights Press, Stanford, Conn., 1985

\$7.95 paperback, 282 pp.

Remember how we all used to want ordinary books about ordinary gay people living ordinary gay lives? Books about gay people who had friends and jobs and weren't always swandering from the Brooklyn Bridge? Well, I did, anyhow; who asked you? There has been quite a lot (though not enough) of lesbian fiction which fits this description. And, despite such retro moves as *A Boy's Own Story* and *As If After Sex*, gay men are starting to get the same sort of thing from the same sort of places lesbians have gotten theirs: from small presses. What I hadn't expected, though I should have, was the unambitiousness, the ordinariness of these efforts.

Fête is a sit-com. In fact, I can all too easily visualize it as a series called *Beech Grove*, complete with silly oboe riffs behind the absurd situations. It has everything: three or four generations working their way to California through three wars and the Great Depression, rheumatic heart disease, slapstick comedy, cute family misunderstandings, town festivals, serious family misunderstandings which lead to a sickbed reconciliation between estranged mother and son — you name it, *Fête* has got it. Now, I'm a cat person, not a dog person, and this is a dog book: it bounces all over you, slobbering because it likes you and it wants you to like it. But I liked it anyway, because Daniel McVay's heart is in the right place and he writes better than Rita Mae Brown. (Come to think of it, though, if you like Rita Mae, you'll like *Fête*). I liked his characters and believed in them (though there is a scene involving Donny as Pan on page 213 which strains credulity a bit).

So I won't complain. If *Fête* had appeared before, say, 1975, it would have been a revelation and a joy, what with its happy ending and its gentle raunch. It isn't a book that will stay with my heart forever, but *The Promiscuous Reader's* heart only has so much room in it; it needs the transients too.

— Duncan Mitchell



Oriental Tales

Marguerite Yourcenar

Farrar, Straus & Giroux, New York,

1985

\$12.95, 144 pp.

The work of French novelist, poet and essayist Marguerite Yourcenar had been undergoing a renaissance in recent years. Long famous for her homoerotic historical novel, *The Memoirs of Hadrian*, many of Yourcenar's other works are now being reissued, many for the first time in English.

Oriental Tales is a collection of original fables inspired by images and stories from China, Greece, Japan, India and the Balkans. They are elusive and beautifully crafted pieces which, although quite short, form a substantial and satisfying volume, much lighter and airier than her more historical works. Able to exercise her imagination without the restraints of concrete chronical fact, Yourcenar has managed to write about what really interests her: the creation of art.

Oriental Tales is of a genre we rarely encounter in English or American literature: the short, literary tale as a meditation. In "How Wang-Fo Was Saved," the artist, condemned to death, is rescued by the power of his art. Although sometimes more ironic, other stories carry the same message. For Yourcenar the world of creativity is more real than the material world.

Although at times a little ephemeral and arcane, *Oriental Tales* is a satisfying read, especially for those who don't mind spending time in the mind of a writer who values tone and nuance, as well as story and thought.

— Michael Bronski

Almost One

Alex Hirst

Gay Men's Press, London, 1985

\$5.50, 111 pp.

A young man in London reviews his sex diary. He muses over what he remembers, how hot it was, on how hot it still seems. He philosophizes on memory and desire. Alex (to give him his name) lives with Uncle Siegfried, who also is given to extensive extempore philosophizing. Whereas Alex muses to himself on memory and desire, Uncle Siegfried muses out loud on his own alienation. Neither is very interesting.

Intruding into this medley of sex scenes, memory, and love of musing is a bit of a story. Alex and Andy (male) were once "almost one." Stories of failed relationships are as common as coming-of-age stories. Both typically fail by choking the reader with maudlin detail (a plenum of triviality that could only come from life). Hirst's failing is the opposite — too little detail (of any sort).

The sex scene are vivid, and Alex's comments on them are interesting. Unfortunately, they comprise only a quarter of the book. The love story is vague and the philosophizing mostly dreary. A chance to experience life through Alex's skinhead sensibility goes begging. *Almost One* is a serious first novel by this 34-year-old Londoner. Better may follow.

— Tim Walton



Almost One

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Critique of Beauty Stuck on on Basics, Slightes Lesbians

Beauty Bound

Rita Freedman
Lexington Books, Lexington, Mass., 1986
\$16.95, 268 pp.

Reviewed by Janice Irvine

Several years ago when I worked at Gender Identity Service in Boston, the staff was invited to attend a gathering of transvestites to be held at a local hotel. When we discussed this at our monthly meeting, insecurity gripped me. "What are you going to wear?" I began whispering to the other women staff. The prospect of social mingling with all those men who were obsessed with the clothing and accouterments of women was daunting to a dyke who lives in variations of blue jeans. I ruled out a dress, since I didn't own one, and a pantsuit seemed inappropriate. Finally, I donned what I considered a neutral but tasteful pair of pants and a blouse, and I set off for the meeting.

My nervousness heightened when I pulled into the hotel parking lot and realized I didn't know the room number. When I glanced at the car next to mine however, I was certain that the driver would be headed in my direction. The 6'5" occupant got out of the car, wig askew, set his handbag down and began checking his makeup. I took a deep breath, got out of my car and went to politely ask directions for the transvestite party. "Excuse me," I said, after he had re-adjusted his wig. He turned, peered down at me, and said, "Yes, sir?"

The rest of the evening was similarly disquieting. I had never seen so many people so decked out in laces, frilly dresses and elaborate make-up. And of course, these were all straight men. Ultimately, however, the transvestism itself was not most significant to me about the evening. Likewise, I was uninterested in the psychological issues of "normalcy" we discussed. Instead, I was fascinated by the transpositions in the usual gender schema. I was a woman in a roomful of heterosexual men who could go on for hours about pantyhose and hairspray. My own illiteracy on the subject was a source of curiosity for them, since society "allowed" me this interest that was taboo for them. Our gender role rela-

tionships were juxtaposed in a striking way that left me wondering about the personal and social meaning of appearance, the power of roles, the meaning of images we project and the relationships between being looked at and looking.

The intrigue was heightened because we were all gender outlaws. Since the social construction of gender rests heavily on appearance, it is significant that there are so many of us who resist. I wondered about the differences between the casually clad dyke and the heterosexual men dressed to the teeth in women's clothes. How similar is the personal choice? How similar is the social defiance?

Beauty, body image and personal appearance are the themes of *Beauty Bound* by Rita Freedman, an analysis of the social mystique and gender-specific tyranny of beauty. Freedman marshalls her evidence on a number of fronts. She reviews countless research studies on gender and appearance and she summarizes the developmental theories of Freud, Horney, Piaget and others. She cites social theorists such as Karl Marx and Thorstein Veblen with the same ease with which she describes the demise of singer Karen Carpenter to anorexia. Fairy tales, stories about clients and finally personal anecdotes round out her case that women are victimized by beauty myths.

Beauty is not the enemy, Freedman acknowledges, but it is not gender-neutral. We live in a society that encourages excessive pre-occupation with the female body. Men are judged by their actions, while women are judged by their appearance. We are painfully vulnerable in what she calls a "lookist" society that makes "mirror junkies" out of women. Instead of real social and political equality, women are asked to be satisfied with a higher rung on the beauty pedestal.

Beauty Bound is useful for its singlemindedness. For anyone still unconvinced, the book carefully documents gender role oppression. It can also serve as a source book for those who want a plethora of research and theories about gender and beauty in one volume.

One of the major problems with *Beauty Bound*, however, is that Freedman seems to forget that it is not 1969 and she doesn't have to work so hard to convince us. Consequently, more sophisticated analyses and

subtler questions get lost in her avalanche of evidence. She cites case after case of cosmetic surgery, for example, to illustrate what lengths women will go to attain beauty. Even when she quotes one woman as saying she was pleased and would elect the surgery again if given the chance, Freedman embeds this in her own world view where cosmetic surgery is solely a hallmark of oppression. But surely there can be instances of such surgery that reflect healthy choices. We deserve to hear about those decisions without dismissing them as "false consciousness."

There are no lesbians in *Beauty Bound*. This may be because there is no possibility for resistance in Freedman's analysis. She has us all inescapably socialized into "the fair sex" waiting for Mr. Right. While being a lesbian doesn't guarantee immunity from beauty ideals, it certainly is a different path where some of the landmarks might look different. In lesbian relationships, for instance, each woman is simultaneously watched and the one who watches. What might this mean in terms of the images we project and our sense of power? The analytic dimensions of appearance and beauty get more complicated when we include both gender and sexuality.

Which brings me full-circle to the transvestite party. In a society where we have little control over our lives, we may feel that our sexuality and our appearance are private arenas in which we exercise choice and personal expression. While much of this choice is illusory, there is real potential here for rebellion. We make social statements with our bodies, and there is much to be learned from queers, queens and others who engage in gender-fuck behavior. Unfortunately, Freedman ignores those worlds. Even within heterosexuality, however, there is still resistance. Freedman believes being watched always equals objectification, yet she would do well to listen to strippers who describe the power they exercise in their roles. We do ourselves a disservice when our analyses of oppression ignore our ingenuity and reduce us to one-dimensional victims.

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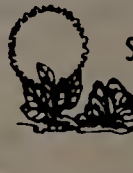
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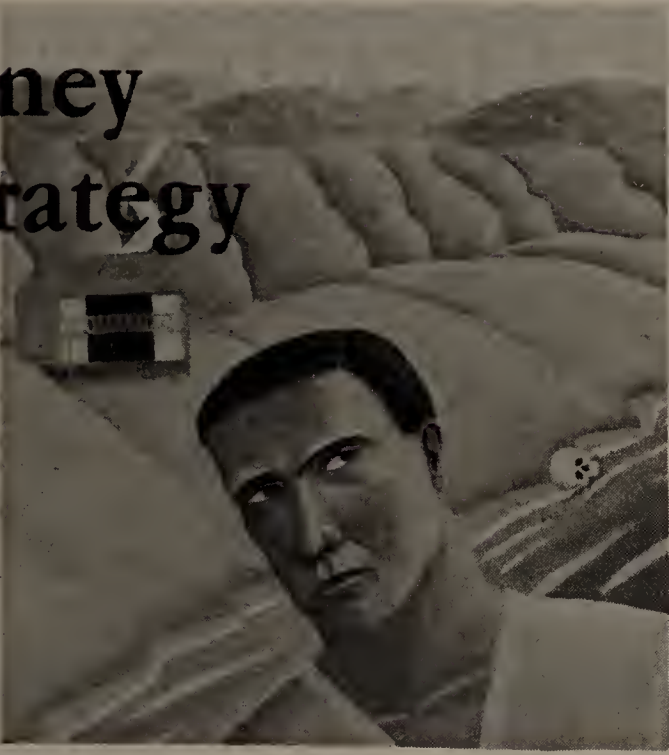
Steps Going Down
Joseph Hansen
Foul Play Press, Woodstock, Vermont, 1985
\$14.95, hard cover, 307 pp.

Reviewed by Charles Henry Fuller

The cornerstones of Joseph Hansen's novel *Steps Going Down* are obsession, greed, and retribution. Darryl Cutler, the book's protagonist, is an aging hustler who's come in from the cold. He lives with and cares for frail old Stewart Moody, a retired businessman who is slowly dying of emphysema. Too slowly, though Darryl knows it is only a matter of time before Moody steps permanently into the Void and leaves everything to him. All he has to do is wait.

But the days drag by, and Moody's jealousy makes it increasingly difficult for Darryl to get out of the house without arousing suspicion. Even grocery shopping is suspect. Somehow one afternoon he does escape for a few hours and meets Chick Pelletier, an unemployed actor who hustles to keep himself afloat. Far from being just another afternoon fling, Darryl becomes obsessed with Pelletier. Back at Moody's, our protagonist can't get this young man out of his thoughts. Inevitably, Chick turns up at Moody's, one thing leads to another, and suddenly the old gentleman isn't in the picture any longer. Not only does Moody have the good manners to die upon request, he leaves everything to Darryl, who immediately buys a beach house and sets up housekeeping with Pelletier. Their joy soon fades as it becomes apparent this dream house is carpeted with guilt and draped with paranoia.

Joseph Hansen is a skilled storyteller, whose deft plotting holds the reader's attention. Author of seven novels featuring the gay detective, Dave Brandstetter, Hansen's prose is clean, spare, and precise. He knows the power of the revealing detail, the significant memory. Hansen never wastes his time with scenes that won't add up. Even when describing 17-year-old Cutler's first experiences with hustling, Hansen's jaundiced, laconic prose looks for just the right combination of memories to reveal Cutler's amoral nature.



Cutler saw [the old man] again, and many like him. Mostly what happened was all right, sometimes he disliked it, and a few times he had to fight and run. Now and then, a man refused to pay him when it was over. Cutler learned to get the money first. Some were sentimental, fell in love with him, moved him into their places. One of these, Hal Something, taught him to cook. But most of them couldn't afford him. Short of pocket money, he would go out and hustle. This made them jealous and possessive. They started laying down rules, issuing orders, reminding him of his mother. If they owned something worth selling, a good stereo, television, microwave oven, he sold it and went his way. (pp. 46-47)

This passage becomes important later when Cutler is treated as badly by the insatiably greedy, ruthless Chick Pelletier. Both are quintessential consumers, devouring everything in sight.

The remarkable thing about *Steps Going Down* is that, with the exception of Cutler's boyfriend later in the story, Eduardo Ortiz, there isn't a likable character in the whole book. Hansen is careful to paint enough flaws in Moody's character that the reader feels no real horror when he is murdered. And so we are left with an amoral protagonist, his coldly manipulative lover and a cast of gay and straight characters so morally bankrupt that it is impossible

to feel sympathy for any of them. If the author's sensibilities offer little in the way of positive imaging of gay people, at least he does not blame their shocking behavior on their sexuality. They are amoral because they are amoral, not because they are gay.

Guilt then becomes the catalyst which holds the reader's attention. Cutler is consumed by it. This is the one thing that humanizes him. He broods over his crimes, his callousness, his obsession with a man who clearly never loves him. Also, Cutler is haunted by his unhappy childhood, particularly the memory of his abusive mother, whose derisive voice still dominates his life. Nighttime becomes an endless parade of terrifying voices and blood-soaked memories from his past.

Out on the beach in the cold, the wind, the rain. Quinn shouts for Cutler. His voice is louder, now. He has come closer to the house. Cutler groans, throws off sheet and electric blanket, sits on the bed edge and gropes in the darkness for clothes. He does not switch on the light. He pulls on a heavy sweater, heavy socks, and kicks into thick corduroy trousers. Old Moody, naked, skeletal, howling at him from a black and toothless mouth, vanishes when Cutler puts on the light. The little boy, pawing at him with helpless bloody hands and whimpering, is less than nothing when the light goes on. (p. 215)

Cutler's memories torture him right up to the final sentence of the novel. Hansen's message is clear: what goes round, comes round, and payback is a bitch.

Steps Going Down was described to me as a gay mystery novel. This label is misleading in the same way that most genre fiction labels are. The "pigeon-holing" of minority fiction always irritates me when no clear reason exists to do so. A book is either worth reading or it is not; slapping black or gay or women in front of it doesn't change a book's literary worth. If anything, these labels often provide the general reader with reasons not to read a book. The main characters in *Steps Going Down* are homosexual, but this is an organic part of the story which is never presented to the reader for evaluation. He was thin, blond, gay, and hungry — period. That homosexuals are capable of murder for personal gain may be a revolutionary concept to straight readers, but I hardly think gay people will go out of their way for that scanty revelation. How much easier it is to recommend *Steps Going Down* on the considerable strength of Joseph Hansen's proven ability to spin a suspenseful tale with energy, wit and style.

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Book Offers Sample, Not Best of Bradley

The Best of Marion Zimmer Bradley
Edited by Martin Greenburg
Academy Chicago Publishers, Chicago, 1985
\$5.95, 367 pp.

Reviewed by Mara Math

This is one of the first in a new series by Academy Chicago featuring work by "outstanding science fiction writers, both well-known and unfairly neglected." This hefty collection, edited by Martin Greenburg, spans a quarter-century of work, but it lacks any introductory remarks, other than those on the back cover, on the development, significance, and context of Bradley's work.

If there were such an introduction, it would certainly note that Marion Zimmer Bradley is the author of the feminist Free Amazons of Darkover trilogy: *The Shattered Chain*, *Thendara House*, and *City of Sorcery*. Also noted would be the fact that the publication of *The Shattered Chain* in 1976 had immeasurable impact on feminist and lesbian-feminist readers — and, it is to be hoped, on others, too. Here at last were strong, independent women who were not longing to lay their deftly-handled swords at the feet of the right man. The women spoke words we might have spoken, and struggled with many of the same issues that contemporary feminists do. And the two women in the first book were clearly headed toward loving each other, despite the silly, tacked-on het ending. (They do become lovers in the second book, and by the third were dealing with open relationships.)

The opening story in this collection will be something of a shock to those who know Bradley only as the creator of the Free Amazons. In "Centaurus Changeling" (1954), not only are females in their twenties called girls, but those with parthenogenic capabilities cry out, "We want to be women. Not sexless freaks!" In the end, interplanetary harmony is achieved by the women of different planets, where men have failed, because

different planets, where men have failed, because "Women are all alike, or at least they have a common basic area. A baby is the passport to the one big sorority of the universe."

The same sexism exists in my favorite story in this collection. "The Climbing Wave" (1955) is an early, challenging vision of voluntary simplicity. When descendants of long-lost Earth colonists make their way back to Earth, after centuries and generations of struggle, they are greeted without amazement or admiration by the now-rural inhabitants. "Didn't you like it where you were? There is only one reason [unhappiness] why people move from one place to another." The space colonists also learn that Earth society now repudiates the concept of "public good" if no single individual can be found to benefit, a trenchant critique for the 1950s that could apply to the Korean War as well as the space program.

Unfortunately, the colonists' sexual equality is portrayed as merely another sign of their technocratic, unnatural life. On the colony planet, the word "wife" was an obscenity, having acquired "an ignominious connotation of servitude and sexual inferiority." At the conclusion, however, the women scientists are enjoying being "spoiled" by the sharp divisions of labor and gender roles in the rural economy, and, as would come to pass in the back-to-the-land movements two decades after this story was written, settle down to making meals and babies. Earth is no longer overcrowded, incidentally, because during the overpopulated generations, almost everyone was neurotic, and the availability of birth control meant that "no one had children except the healthy-minded women whose primary interest was children."

The clash of cultures is a central theme in Marion Zimmer Bradley's work. It is between humans of different planets in the lively mini-thriller "Bird of Prey," and between human and "alien" in "Death Between within one mind. The struggle is between the technocratic and the natural in "The Day of the Butterflies,"

Continued on Book Review page 8

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Fragments Create Seductive Fantasy

Continued from Book Review page 2

present of doorknobs, and tabletops, and foundations made of granite in favor of reinventing her past, and I was glad not so much because this was her clearest route to sanity, but because her imaginings were just so beautiful to watch.

Vanessa's story comes together as a collection of fragments, small segments broken by dashes, memories, reflections, pieces of conversation, poetry and music, building upon one another, gathering momentum, breaking off, rebuilding again. Many of the scenes are repeated, as a pattern is repeated in a quilt or a piece of music; as one reads them for a second, or third time, one sees the words through a slightly different perspective, altered with the added knowledge that comes with the pages in between.

There were many, many moments in this story when I felt like Vanessa herself, standing open-mouthed as small acts of great beauty unrolled before me, everyday connections between Vanessa and her friends, her family, and especially, between Vanessa and Christine:

She is not far away on the day I fall off my bicycle, my knee shredded, bits of the driveway embedded in the wound. She appears from around the corner when she hears my crying. She is wearing her gardening clothes.

She helps me up, looks at my knee, kisses me on the ear and whispers, "Your dress is magnificent."

"Your dress is magnificent," I whisper back to her. I smile a little, the tears still wet on my face. . . .

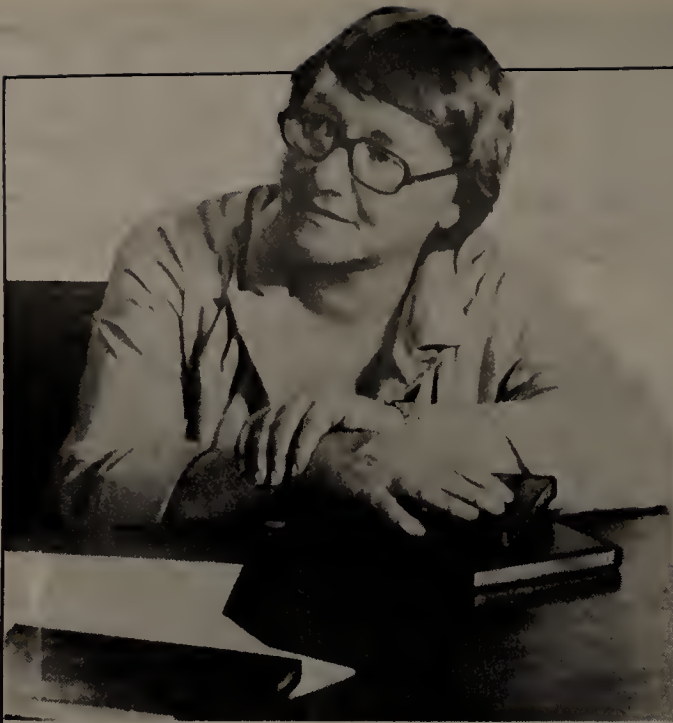
"You may tell your carriage to leave," she says, and she wheels my bicycle into the garage.

"The ballroom is gigantic!" I say.

"I have never in my life seen a chandelier like this one before," she gasps, pointing to the sun. "Oh, have you ever in your life seen anything like it?" . . .

Blood flows down my leg like red satin. She hugs me close. (52-53)

And yet, there are also moments in which the world of the 1960s and '70s comes back, returning with the harsh glare of fluorescent lights. Asbestos, IUDs, the Ford Pinto, Dow Chemical, the Vietnam War, the struggle for civil rights. That Vanessa can move between these images — some, so romantic, they seem "too mild," others, bloody and exact, as a hand caught in a machine that a man has been forced to work on for too many hours — is, I think, a great feat. It would be a major accomplishment for any book, and particularly, for this, Maso's first novel. I will look forward to more from her in the future.



Marion Zimmer Bradley

Not Best of Bradley

Continued from Book Review page 7

the Stars," a piquant tale of xenophobia and revenge. The conflict between different frames of reference can take place within one society, too, or in one later story,

very much of its hippy-dippy time, in which imagining a better world is the key to its formation, and in "The Engine" (1977), a protest against the institutionalization of sex. Bradley is always interested in differing conceptions of goodness. The female protagonist of the medieval "Treason of the Blood," who corrupts herself by torturing a vampire, is surely close kin to the upright martinet space officer of "Hero's Moon." With "Hero's Moon," (1976), another facet of Bradley's work can be seen maturing: the pat, happy ending disappears, perhaps influenced by the radical and feminist questioning of cultural assumptions.

"The Secret of the Blue Star" (1979) is the first explicitly feminist story. The magician Lythande must conceal her gender to succeed, and dreams of the day she will use the power she has gained to overthrow her world's patriarchy, the story is also notable for its pleasant indications of a lesbian relationship. "To Keep the Oath" (1979) provides some background on Kindra and Camilla, lesbians from the Free Amazons trilogy. Kindra chooses the spirit over the letter of the law and breaks the rules against "recruiting" (that familiar charge) for the Free Amazons in order to save two lives, one literally and one figuratively. There is, however, a distasteful downplaying of lesbianism: "I assure you we are not all so."

This collection does not seem to be, actually, the best of Marion Zimmer Bradley, but rather a representative selection of her work. "Exiles of Tomorrow" (1955) is tiresomely predictable. So are "The Wild One" (1960), a ludicrously overwritten attempt at retelling the folk tale of a female werewolf, and the compressed epic "The Jewel of Arwen," (1973) in which the poetry of the language cannot compensate for lack of character and plot. "Blood Will Tell" seemed a weak, though upbeat, closing story for this collection: back in the quasi-medieval world of Darkover, the love of a good woman helps a man overcome the pain of his past and come to terms with his physical disability. Yawn....

Any of these three could have been excluded from this collection, or better yet, replaced with more recent stories by Bradley such as a later Lythande tale, "The Incompetent Magician," "Knives," about the empowering of a young sexual abuse victim; "The Tale of Lady Bruna," an SF version of Naomi and Ruth; or even a reprint of the Amazon oath, which has inspired the formation of real-life societies on the West Coast.

For the true best of Marion Zimmer Bradley, who does have considerable talent, turn to her novels. Try the Free Amazons trilogy, some of the Darkover novels, or *The Mists of Avalon*, her stunning, feminist, definitive version of the Camelot story, replete with lesbian and gay love.

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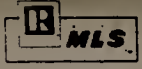
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Cycle for Life



BOSTON — Cyclists from across the nation are gearing up for a cross-country bike rally to raise money to fight AIDS. "Cycle for Life" participants from New England will kick off the New England leg of the trip on May 13 in Bangor, Maine. Following rallies in Portland and Ogunquit, the bikers will arrive in Boston on Sunday, May 18. After stopping in Providence, Hartford and New Haven, the New England ride concludes in New York City with a gathering of the national cyclists on Saturday, May 24.

About 15 bikers are now committed to the 4,200-mile trek from New York to San Francisco. The riders range in age from 24 to 43 and include both women and men, gay and heterosexual. The rally is scheduled to arrive in San Francisco on August 4 to coincide with the start of Gay Games II.

Money raised by "Cycle for Life" will be distributed to local AIDS organizations and AIDS 800, a hotline operated by The Fund for Human Dignity. Fifty percent of funds raised through local

fundraisers, along with a percentage of the money raised on a national level, will be distributed to participating community-based AIDS service organizations.

"Cycle for Life" is the most recent event organized by bicycle enthusiasts in response to the AIDS crisis. On September 14, 1985, Diff'rent Spokes of New York held a one-day bike-a-thon which raised over \$20,000 for local AIDS organizations, mirroring the efforts of Different Spokes of San Francisco, which held a similar fundraiser in April, 1985 that raised over \$30,000. On September 21, 1985, Mark Landsfeld, a gay bicyclist from Detroit, arrived in Key West, finishing an Alaska to Florida bicycle ride that raised money for AIDS organizations in the cities he stopped in along the way, and for WELLNESS, Inc., a Detroit-based AIDS organization.

For more information about "Cycle for Life," call Scott Lechert in New York, (212) 206-4146, or Michael Rossetti in Boston, (617) 522-9194.

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It looks like a big commercial garage but there are all these weird little things about it. Reggae music is blasting away, signs for political and union meetings are taped up, the mechanic might be a woman, and sometimes it's hard to find anyone in charge. J & S has been Boston's hippest garage for years and years and

for the last few years, it's also been the best. Even when they didn't know how to fix everything, they never cheated anybody or covered up. So, over the years, they kept learning new makes and new techniques, and now can repair about anything. Their specialty is still the pre-pollution equipment on Dodge Darts and Plymouth Valiants, those classics of reliability. But they're ready for anything and did most of the work on the antique vehicles for the movie "The Brinks Job."

(Reprinted from Real Paper "Best of Boston," Fall, 1980)

BODY WORK TOO

J&S AUTOMOTIVE, 277 Northampton St.
One Block From Mass. Ave Busline 267-0300

WOMEN'S MUSIC
JAZZ
CLASSICAL
RHYTHM & BLUES

MIDWEEK SPECIAL -- 10% off all
albums and tapes
(Tues & Wed only)



ARBORWAY
VIDEO & SOUND

55 South Street, Jamaica Plain, MA 02130

HOURS:
Mon. - Sat. 10am 'til 9pm
Sun. Noon 'til 7pm

GCN

WOMEN'S MUSIC
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ARBORWAY
VIDEO & SOUND

DEAR ADVERTISER
If race is not a crucial issue for you, why put it in your ad? It is not a required formula; GWM, GWF are not necessarily GM or GF would do as well.

**PAYMENT MUST ACCOMPANY
ALL CLASSIFIEDS.**
Return this form and payment to
GCN Classifieds, 167 Tremont St.,
5th Floor, Boston, MA 02111.

**TRY GCN's
"GUARANTEED
ROOMMATE" AD**
GCN's "Guaranteed Roommate" offer
All Roommate and Housemate Ads
that are Prepaid for Two Weeks
We will run until you find a roommate.
Ads will not be automatically renewed. You
must call in every additional week you want
the ad to run. Phone calls will be accepted
all day Mondays and Tuesdays till noon.

ROOMMATE WANTED

26 year old straight woman seeks 1 or
more gay male roommates
with apartment to share. Call Susan
after 6:00. 322-5052. (43)

Like living alone but can't afford it? Skg
L28+ for 2 bdr apt. Share in summer
(\$250) Yours all wk in school yr (\$380 +)
No smkg, drugs, pets. 926-3474. (41)

West Medford nr Somerville on busline.
1 M sks 2M/F artists/activists for lge co-
op hse w/yard. Xtra room for of-
fice/studio. \$285/mo + . Rick 483-3935.
(42)

SUMMER ONLY

L seeks L or GM to share 2 bdrm apt in
Cent Sq. Great location. no cigs, pets
neg. \$200/mo. 576-6788. (42)

BROOKLINE VILLAGE

GF mid 30's has house to share, \$350.
No pets, non-smoker. 536-5450. (42)

BEACON HILL LESBIAN

seeks a lesbian roommate to share two-
bedroom apt. Small but efficient, cozy,
convenient and inexp. I am responsible,
independent, and peaceful and seek
similar lesbian. No pets/cigs/drugs and
min alc, please. Avail. June 1, cost
\$225/ month inc. ht. & \$15 more for util.
Phone extra. Leave message at
723-7473. (48)

Quiet LF seeks summer housing within
20-30 min walking Harvard Sq. \$250 no
smoking. 498-6869. (42)

LF seeks responsible roommates for 6
rm apt in Lowell area. 22+ Reasonable
rent, call 458-7374 after 9 pm before 12
pm ok. Leave a message. (42)

30+ L looking to share spacious 6 rm
apt in JP with same. Fully furnished ex-
cept bedroom. Must be neat, nonsmok-
ing. No cats. Must be able to live with
dog. Temporary rmate ok. Call
524-7774. Avail June. (42)

2 L's and 8 year old girl have house to
share w/2 other L's. One pet ok.
Beautiful, wooded area, big roomy
house, wood stove, semi-pvt bath, \$300
including heat and electricity. Food,
phone separate, no heavy party'ers. Ac-
cess to Rt 20, 128 & Mass Pike. Call
1-443-0417 after 7:30 pm. (41)

PORTER SQ/ SOMERVILLE

Woman 32, seeks F to share LG 2bdrm
apt. New kitch, bright w/views & porch.
Be responsible & mature. \$325. +
628-3383/497-5178. (42)

DORCHESTER—MELVILLE PARK

GM seeks M or F to share lg sunny 2BR
apt w/porch. \$237 mo no utils. Non
smoke pref. 282-4953. (42)

DAVIS SQUARE

LF wanted to share friendly supportive
home w/Asian and Jewish LFs. If you
are 25+, financially stable, petless,
smokeless, & have a sense of humor,
call 776-8405 until 11 pm. Avail now.
Pref. long term but sublet poss. \$220 + .
(43)

2 LF looking for responsible non-
smoking 3rd. 23+ to share beaut.
sunny Som. apt. w/washer, fireplace, porch,
woodwork. Near Orange line + busses.
\$233 + . Call 628-0851. (43)

L seeks same to share sunny 2 Bdr apt
in Watertown. Hdwd flrs, working fpic,
quiet street, \$350 plus util. Call
923-1609. No smoking. (43)

Belmont: 3 respon LFs sk 4th, 24+ for
coop, energetic house. Must like cats
but no more. On bus, 2 flrs, porches, yd
off st prking. \$190+ avail 6/1. Call
489-2940. (42)

SOMERVILLE AVAILABLE NOW!

LF 30+ seeks same to share 5 rooms in
house. Sunny, wood flrs, natural wood-
work, piano. Nonsmoker, semi-veg,
share some meals. Small yard. 1 cat, no
more. \$312.50 + . Margot, 625-5364. (42)

Lf 34, seeks LF to share 2 bdrm ranch
house in Malden \$550/mo, ht + elec Incl
. Call Sunny btwn 4-10pm. 321-2591. (42)

L 31 sks L 28+ resp, mature to share
clean, spacious JP apt. Have kitten, no
more pets. \$300+ nr monument & T.
Warm, independent hshld. Nikki.
522-0097. Leave message. Avail im-
mediately. (45)

IN THE COUNTRY

Single L seeks same to share far-
house with me & part-time daughter
age 6. No smokers. \$275 includes util.
wood heat, yard, garden. Some barter
possible. 50 mi west of Boston: com-
mute to southern NH, 495, Lowell,
Worcester, western MA. 386-7737. (43)

2 LFs seek 3rd to join our cozy Somer-
ville home. Nr Davis Sq. Backyard
w/garden. Semicoop, semiveg, no pets,
or cigs. Rent \$200 + utils. 625-7435.
(43)

AVAILBE JUNE 1 OR SOONER

LF 34 sks resp LF rmmtle for Somerville
apt, 2 br, 2 porch, 2nd fl, \$285 incl heat,
hot water + gas. 10 min walk to Davis
Sq. I have a dog, no more pets. Call
625-1039. Leave message. (43)

ROOMY HOUSE IN SOMERVILLE

1 man 1 woman need 1 more to share
hse. Dauna wood flrs, quiet area nr
Redline and busses. No pets, non
smoker only. Immed opening, \$350/mo.
Call 623-7258. 5-10 pm. (43)

3 LF seek 4th for 4 Bdrm in Cambridge.
Friendly, independent, drug-alcohol-
pet-free home. No smokers. \$250& util &
last month. Call 864-5304. (43)

LF and M seek someone (pref LF)
respl, prof, mature, fun & relaxed to
share beautiful pondside JP house. No
smokers, no more pets. \$228+ util.
Avail 4/14 or sooner. Call 522-5461 (35)

NORTH SHORE AREA

2 Bedrooms available either for a nice
Dyke couple or single women in strik-
ingly elegant 1700's estate-type home.
8 rooms, 3 baths, w/d, fireplace in every
room, wood stove, garden and yard
space, off street parking. \$300/mo per
person. Cats and small dog ok. Ab-
solutely no drugs of any kind. Cigarette
smoke ok. Call 396-2637 between 5 and
10pm. (39)

HOUSING WANTED

LF mid 30's prof, looking for apt/house
to share. Chem free smoke ok.
Cathleen. (606) 266-9698 or (606)
252-5487. (43)

AVAILABLE FOR HOUSESITTING

Are you going on vacation in June, July,
or August? Wouldn't you feel safer if
someone were living in your home
while you were away? Responsible LF
(GCN worker) wants to housesit. Could
be a mutually beneficial arrangement.
Box 76. (43)

GM seeks housing for June 1. Looking
for semi-collective situation in JP. Am
open to other sits. in other areas. Can
pay up to \$225/mo. Call Marcos at
426-4469 (days). (40)

CO-INVESTMENT

LF prof. seeks colinvestor(s) to buy a
condo or 2/3 fam house. Call 628-9379.
(42)

APARTMENTS

CAMBRIDGE NEAR FRESH POND

Large sunny, 5 rm apt. in 3-family
house. Pleasant, conv neighborhood.
Yard, hdwd flrs. \$800+ util. 876-2653.
(42)

J.P. 3 ROOM SUBLET AVAIL

For May, maybe longer. Good location,
cheap. Call 522-5765. (42)

BOSTON, NORTH END. UNIQUE

OVERSIZE LOFT. HIGH CEILINGS
D&D, elevator, modern bath, 600+
square feet, city view, avail 6/1. Very
low 80's. No fee, lv message at
227-5261. (42)

QUAINT OLD FRAME FARMHOUSE

DUPLEX IN LOWER MILLS
Next to Milton. Front and back stairs to
2nd floor. 1 1/2 baths, 2 bdms and small
study up, ample lr, dr, kitch down. Your
own basement and off st pkg. Wood
floors, very neat. \$750 per month plus
utilities. Call owner at 236-6887 wklys
till 6 pm. 437-8469 eves. and leave
message. Avail 6/1. (42)

Backbay-New! One bedroom condo 15
ft ceilings, Indry fac. elev. bldg, 24 hr
super., deeded prking, Charles River
view! Moving \$165,000. Own-843-1409.
(42)

MEDFORD 4 BDRM APT

Nr Tufts, trans. 8 rms on 2 & 3rd fl of hs.
Has porch, yard. Very quiet, green
neighborhood. \$900/mo incl gas, elec,
but not heat. Avail 6/1. Call 391-2083 &
lv message. (43)

Beaut summer sublet. JP nr pond/arb.
Avail June 15-Aug 15/sept 1. 2 br/5 rm 2
porches great location. Rent neg. pls
call 524-0243 in eves. (43)

Summer sublet, June 15-Sept 15. (flexi-
ble), to 1-2 LF nonsmokers. \$350, 5 rms
& porch. Inman Sq. Cat ok. Poss for 1 to
be perm roommate. 876-7483. (42)

LAKESHORE, PRIVACY—MAINE

Secluded seductive cabin-3 bedrooms,
stone fireplace, loons at nights. June-
Sept. S. Roberts, 2E, 758 Pelham
PkwyS, Bronx, NY, 10462. (V14.3)

APT FOR RENT-DORCHESTER

Renovated 6 rm, 2 bdrm, hdwood fls,
eat-in-kit, w/d hookup. Bk prch & yd.
Owner occ. \$575 mo. no util. Non smkr
prd'd. 282-3216. John. (43)



My lover and I still have not succeed-
ed in being put in the same unit so we
can see each other [see GCN letters;
April 5]. They wish they could break
us up but they won't. Please tell the
girls there they can write. We could
use some friendly support from our
own kind. Take care, Judy McNECE,
2591, 8000 W 7th Unit I, Pine Bluff AR
71603.



GUATEMALA Prisoner Support!

I would like to correspond with gay men
in prison and with others interested in
prisoner support so I can learn better how
to form a project here in Guatemala. I
would like to exchange ideas about how to
solve a few of the many problems facing
prisoners. All letters will be answered.
Karlos Zelada, PO Box 2359, Guatemala,
Guatemala Central America.

US Constitution and California state con-
stitution available to California prisoners
for FREE by writing: US and State Con-
stitution, Legislative Billroom, Sacramen-
to CA 95814.

PRISONER VISITATION & SUPPORT

(Sponsored by War Resisters
League, AFSC, Jewish Peace
Fellowship, Unit-Univ Service
Comm. etc.)

PRISONERS!: PVS visits any
federal or military prisoner want-
ing a visit! PVS offers friend-
ship, regular visits, study
materials, helps with family
communications and legal refer-
rals and writes letters of recom-
mendation to parole boards.

OUTSIDE SUPPORT!:

PVS is expanding its visitor net-
work and seeking additional
volunteer visitors. Please contact
PVS, 1501 Cherry St, Phila, PA
19102; (215)241-7117.

MARTHA'S VINEYARD

3 Bdrm w/fpl, w + d, dk, panoramic ocn
view, nr bchs, avail June, July, Sept, mo
or wk, lv mes 617-522-4457. No pets. (42)

RESORTS

SPINDRIFT TROPICAL RESORT
"Tropical perfect-Perfectly tropical"
(The Weekly News, Miami). Free
brochure-Spindriff, 1212 Simonton, Key
West, FL 3304. (305) 296-3432. Helen-
Hostess. (43)

CHECK'ER OUT

AT THE CHECKERINN
Double rooms, coffee by fireside, pkg,
apts, also available. 1 block bay, open
year 'round. 487-9029, 25 Winthrop St.
P'town, MA 02657. (yr)

BED & BREAKFAST IN N.Y.

Enjoy a decadent weekend in a charm-
ing, lesbian owned, N.Y. brownstone-
only one subway stop from Manhattan.
Be pampered by having breakfast serv-
ed in bed, and sipping a complimentary
bottle of champagne on arrival. For
more information call (718) 625-2653.
The RADCLYFFE HALL or (718)
522-2828. (s17)

Prisoners Seeking Friends

To all those who in and out of
prison fight against their bondage.
-Alexander Berkman, *Prison
Memoirs Of An Anarchist*

California prisoner in desperate need
of legal info about responsibility of
prison administration for physical
safety of prisoners. Please write
Douglas D. THOMAS, C-02446, Box
8101, San Luis Obispo CA 93409

I would dearly love to have other
TV/TSS to write to, share views and
opinions and chit-chat with. I ask for
nothing other than friendship and
understanding from others (whether
they share my lust for crossdressing
or not). Steven B. DUMKE, 332117
Darrington, RI 3 Box 59, Rosharon TX
77583.

I'm down-to-earth solid good people. I
play no games, like quiet moments
shared, good rock and roll,
screwdrivers, a few smokes and
honesty. I'm bl, love 3-somes, no
restrictions (smile). Ronald M.
STEPHENS, 324630, Rt 2 Box 20,
Midway TX 75852.



I'm in my 15th year since the age of 17
and believe me it gets emptier each
year. I've been in segregation most of
the time so it's REALLY lonely. Suck-
ing a cock now and then thru the bars
is not my idea of sharing/loving
another person. I'm interested in jour-
nalism and taking a course in it now.
Could use some correspondence
around this or anything (!) Please
write: Roy RODRIGUEZ, Box B-30926,
Florence AZ 85232.

Black, warm, passionate, under-
standing male seeks correspondence
from gays and TV/TSS for real rela-
tionship. Ernest Lee SYKES, 101367,
Box 207-C, Lawrenceville VA 23868

FOR SALE

Round trip ticket to SF. May
26-29, \$240. Call Laura, 369-8435: w or
783-3496: H. (42)

1978 DATSUN B210

52,000 miles, air conditioning, AM/FM,
4 speed, 4 door in great shape, 4 reg
tires & studded snows. Factory rust
proofing. Must sell \$1800 bo. 621-2169.
(42)

MOVERS

From \$18 / hr.

- MAXI-VANS
- CARGO MASTER TRUCKS
- HOMES • BUSINESSES
- 24 HOUR DELIVERY
- LIC. and INS.

236-1848

ALL AMERICAN MOVERS

Careful, Quick + Kind
Store, Pack, Move, Home + Office
Mention this ad for a discount
Russ 321-7037 or 322-7373 Pat
(48)

BOSTON TRUCKING COMPANY

Gay owned business
Licensed and Insured MA DPU# 25522
No job too big or too small
Very Careful Movers 641-1234

Julian Wright Moving Company

Exp. Rel. Lic & Ins
MPDU #24430
Tel 661-2958
(1)

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Artists & Poets!

Some time this summer we'll do
our 4th annual gay/lesbian
prisoner poetry & drawings
centerspread. Get out your pens
(black for drawings, if possible;
blue is ok) and pencils, and get
to play!! We'll probably get
more than we can print, so don't
be mad if we can't fit all of them
(please) (smile). THANX!!!

Prof. Psychologist finds himself in
the unfortunate position of being on
the other side of many things, in-
cluding bars. I'm 38, into art, theatre,
music and sports. All letters will be
promptly answered. Lou DAPRANO,
85C-1050, PO Box 501, Attica NY
14011.

Are you a young man looking for lots
of fun and games with a Black older
male who is gay? I'm in my 30s and in-
to S/M and waterworks. I see the
parole board next year and am look-
ing for a lasting relationship. Please
send revealing photos. James
REEDS, 7392, Box 2, Lansing KS
66043.



I'm looking to correspond with a
serious individual that is involved in
the OCCULT, or at least I would like
to obtain some material on this sub-
ject. Although being incarcerated at
21 has messed my life up in many
ways, it has also given me a chance
to reach within myself and truly find
more about who I am. (I'll never steal
another TV in my life.) Please write
Mark KELLEY, 633330 IMU 6-12, PO
Box 520, Walla Walla WA 99362

Black male, well mature, extremely
attractive, adventurous down within
the realm of reality, with a sense of
humor. I love sharing knowledge and
receiving as well. I seek friendship. I
am open for conversation. Paul
BOATWRIGHT, M-7251, Drawer R,
Huntingdon PA 16652.

Young gay male would like to corres-
pond with all. My hobbies are love,
art, and men. Please no closet cases.
Thomas PEACOCK, 46755, 2605 State
St, Salem OR 97310.



ORGANIZATIONS

D.O.B

Support organization for leabians, 1151
Mass Ave, Camb. OCBC. Raps every
Tues, Thurs at 8:pm. Special raps for
35+, parents, ynger women, baby
boomers, singles, coming out, issues
forum. All 8pm. Monthly events, outing
club, library. Info: 661-3633. All women
invited to paticipate. (V14.35)

BLACK AND WHITE MEN TOGETHER

Multiracial group for all people. Call
(415) 431-1976 or write BWMT, suite
140, 580 Castro St. SF, CA, 94114.
(V14.15)

LESBIANS

Are you lesbian, Bisexual or unsure?
Looking for a group to go to?
Come join us at BAGLY.
Call tony, 497-8282
(V13.32)

"JOHNNY DIED TODAY"

14 year old Joey will blow out his brain,
Eddie will overdose, and David will
slash his wrists in the days to come. All
because you're too scared to protect
them. SASE for Info, \$2 stamps, 64
page newsletter. \$20 sub/mbrshp.
"Reality Inc". PO Box 73, Paramus, NJ
07653. (?)

GAY, LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities in-
clude religious observances, potluck
dinners, discussions, folk dancing, etc.
For events, check GCN calendar. Call
(617) 782-8894 or write PO Box 11, Cam-
bridge, MA 02238. (V14.35)

MAN/BOY LOVE

A support group for Intergenerational
relationships. For more information
send \$1 to: NAMBLA-GCNAD at 537
Jones ST. NO 8418, S.F. CA 94102 or PO
Box 174, New York, New York 10018.
(V14.23)

CONCORD MEN'S GROUP

A support group in Central N.H. for Gay
and Bi-sexual men on Fri. at 7:30 pm.
For more info, call Gay Info-Line of N.H.
at (603) 753-9533. (V14.18)

WOBLES (West of Boston Lesbians).
Come to our monthly potlucks (every
3rd Sunday) & find out what the 2nd 'B'
means! (Beautifui? Boisterous&) WOB-
BLES, begun in 1982, is an alcohol free
social/support group; activities include
Book Club, hiking, musicmaking, gam-
ing cooking, applepicking & much
more. P.O. Box 292, Marlboro 01752 or
Janis 388-7737 or Andrea 456-6848. (41)

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healthy
&
save you
\$20 off
the
newsstand
price

CALENDAR

**May 10
to
May 21**

10 saturday

Allston — Women's Sports Connection birthday. Athletics, music, food. West End House, 104 Allston St. 5:30-8:30PM. \$5. Wheelchair accessible. Info: 576-6788. All women welcome.

Cambridge — "Regaining our identity after we break up," discussion for **lesbian singles**. Daughters of Bilitis, Old Cambridge Baptist Church, 1151 Mass. Ave., 8PM. \$1. Info: 661-3633.

Cambridge — "My Shade of Blue," an evening with **Valerie Stephens**. Cambridge Center for Adult Education, 56 Brattle St. 8PM. \$5, \$2.50 seniors & students. Also playing 5/11-25.

Boston — Avant-Garde-a-thon at Femme Core Space. 464 Harrison Ave., basement. Dover T-stop. 8PM. \$3. No alcohol served. All welcome. Info: 739-6566.

11 sunday

Boston — Black Men's Assn. Second Sunday forum on **South Africa**. 558 Mass. Ave. Info: 442-8238.

Arlington — Mother's Day Bike Hike for women sponsored by Daughters of Bilitis. Meet at Christie's, Arlington Center. 10AM. Info: 646-9372.

Somerville — Ronnie Gilbert & Si Kahn in concert to benefit the Jewish Fund for Justice. Somerville Theater. 7:30PM. \$12. Sign interpreted. Info: 354-1204.

Allston — Double Edge Theater presents **Works in Progress**. 5 St. Luke's Rd. 7:30PM. Donation requested. Info: 254-4228.

12 monday

Cambridge — Jane Caputi to speak as part of WITCH's lecture series. Harvard Divinity's Sperry Room. 8PM. For women only. \$5. Info: 491-3549.

Cambridge — Support group for battered women. Women's Center. 46 Pleasant St. 6:30-8PM. Info: 354-8807.

13 tuesday

Boston — Legacy, for lesbian and gay elders and friends. Clarendon St. YWCA. 6-8PM. Info: 725-3485.

Jamaica Plain — Lesbian/Gay Neighbors with Gary Beauregard, Health Educator from AIDS Action Committee. Agassiz School. 7:30PM.

Cambridge — Coming Out discussion for women. Daughters of Bilitis, Old Cambridge Baptist Church, 1151 Mass. Ave. 8PM. \$1. All women welcome. Info: 661-3633.

Boston — Second Serve, the story of Renee Richards, with Vanessa Redgrave starring. CBS. Channel 7. 9PM.

14 wednesday

Cambridge — Fat is a Feminist Issue discussion group. Women's Center, 46 Pleasant St. 7-9 PM. Info: 354-8807.

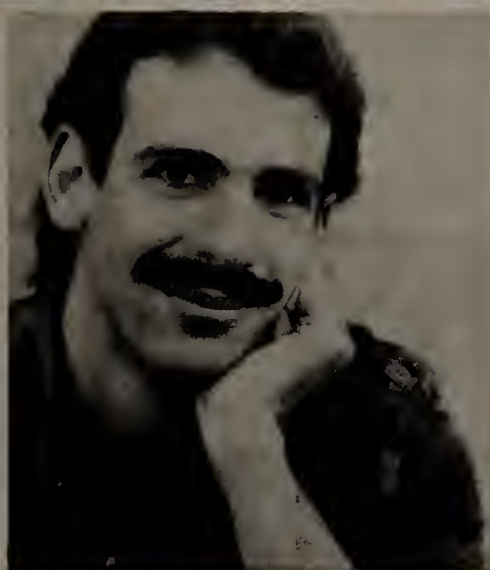
Cambridge — Menopause Collective. Women's Center, 46 Pleasant St. 7-9PM. Info: 354-8807.

15 thursday

Boston — GCN's production night: all welcome to proofread & paste-up pages. 5-7PM for proofreading, 8PM-midnight for paste-up. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

Dorchester — GALA annual meeting. 7PM. Election of new officers and proposed by-law changes. Info: 288-9155 or 288-4367.

Cambridge — Lesbians for Liberation. Women's Center, 46 Pleasant St. 8-10PM. Info: 354-8807.



Elliot Pilshaw, 16 friday

Cambridge — Job Support and career planning. Women's Center, 46 Pleasant St. 6:30-8:30PM. Info: 354-8807.

Cambridge — Incest survivor discussion group. Women's Center, 46 Pleasant St. 7:30-9:30PM. Info: 354-8807.

Cambridge — Quilapayun, Chilean musical ensemble. Sanders Theatre, Harvard Univ. 7:30PM. \$10 in advance, \$12 at door. Benefit for CASA. Info: 492-8699.

Framingham — Choosing Children. South Middlesex NOW. Framingham Public Library, Lexington St. 7:30PM. Info: 872-6900.

Boston — Ken Beck: recent paintings and drawings, exhibition opening. Gallery NAGA, 67 Newbury St. Info: 267-9060.

Arlington — Wood & Strings Music Loft opening night with **Wheatstone Bridge** and Rick Cyge. 493 Mass Ave. 7:30PM. \$3, \$2 students. Info: 641-2131.

Portland, ME — Cycle for Life reception at Cycles, 59 Center St. 7:30PM. Info: (617) 522-9194.

16 friday

Boston — GCN's volunteer night: all welcome to help mail the paper to our subscribers. Refreshments, good times. Anytime after 6PM. 167 Tremont St., near Park & Boylston T-stops. GCN: 426-4469.

Cambridge — Foster Equality Day. Speak-out/celebration. The Girillias and Eliot Pilshaw will perform. Unitarian Church, 3 Church St., Harvard Sq. 8PM-1AM. Info: 522-4368.

Dorchester — Reggae duo Casselberry-Dupree with Annette A. Aguilar. Ann Reed will open. Strand Theater. 8PM. \$8-11. Sign interpreted. Wheelchair accessible. Info: 547-1378.

Cambridge — Angry Arts presents **Abuse** by Arthur Bressan. YWCA, 7 Temple St. 7:30 PM. \$2.75. Also 5/17, 5/18. Info: 625-9279.

Boston — Folk/pop singer Hunter Davis to perform. Somewhere Else, Franklin St. 9:30PM. No cover charge. Info: 423-7730.

Cambridge — Marcie Boyd to perform. Modern Times Cafe, 134 Hampshire St. 9PM. \$4. Info: 354-8371.

Cambridge — Women's coffeehouse. Women's Center, 46 Pleasant St. 7PM-midnight. Info: 354-8807.

Allagash, ME — Chiltern Mtn. Club canoe trip. Through May 26. Info: Roy, 661-1436 before 9:30PM.

Boston — Northeastern Univ. gay/lesbian dance. Ballroom, Eli Center. 360 Huntington Ave. 9:30PM-1AM. \$2.

17 saturday

Boston — Sue Fink with Jacqueline Stander in concert. Somewhere Else, 295 Franklin St. 9PM. \$3. Info: 423-7730.

Somerville — Libana in concert. Somerville Theatre. 8PM. \$8, \$6 elders & children. Info: 625-1081.

Cambridge — Cycle for Life reception at Paradise Cafe. 7:30PM. Info: 522-9194.

Cambridge — City Life/Vida Urbana presents dramatic **commemoration of May Day**. Multi-Cultural Arts Center, 41 2nd St. Dance: 10PM-2AM. \$5. Cash bar. Info: 524-3541.

18 sunday

Cambridge — Book party with Judith Tick, co-editor of *Women Making Music: The Western Art Tradition, 1150-1950*. New Words Bookstore, 186 Hampshire St., Inman Sq. 2-4PM. Info: 876-5310.

Cambridge — Cambridge Neighborhood GALA potluck supper. 6PM. Info: David, 497-6197 or Kathryn, 661-6896.

Salem — North Shore Gay & Lesbian Alliance third annual fundraising **auction**. Old Town Hall. 3PM, silent auction; 4PM, live auction. \$1 admission. Info: 745-3848.

Boston — Metropolitan Community Church, a Christian church of the gay & lesbian community. 131 Cambridge St. 7PM. Outreach includes women's groups, AIDS prayer meeting. Info: 523-7664.

Jamaica Plain — Lesbian/Gay Neighbors monthly potluck. Speaker: Atty. **Katherine Triantafillou**. All welcome. \$1 donation. First Church Hall, Centre & Eliot Sts. 4-7PM. Info: 522-3894 or 522-6090.

Boston — Cycle for Life bikes from Gardner Museum (11AM) to a rally at Government Center. Info: 522-9194.

Dorchester — Silent Movies with Dorchester GALA. Gloria Swanson featured. 7PM. Info: 288-0391.



Casselberry-Dupree, 16 friday

19 monday

Cambridge — Self-Help group for drug addicts. Women's Center, 46 Pleasant St. 7:30-9PM. Info: 354-8807.

Cambridge — Lesbian Mothers & Co-mothers discussion. Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.

21 wednesday

Cambridge — Feminist Discussion Group. Women's Center, 46 Pleasant St. 8-10PM. Info: 354-8807.

Cambridge — Lesbian Al-Anon. Women's Center, 46 Pleasant St. 6:30-8PM. Info: 354-8807.

Worcester — Open Forum on AIDS with Gary Beauregard, speaker. Grove St. Gallery, 100 Grove St., 3rd floor. 8-10PM. Free & open to the public. Info: Dana, 755-7931.

Boston — Workshop for committed women partners of survivors of **child sexual abuse**. Day-long. Info: 522-6813.

Framingham — "The Threat to Your Reproductive Choices in 1986," a panel discussion. Scott Hall, First Parish, 24 Vernon St. 7:30PM.

Providence, RI — Cycle for Life reception at Fountain Royale, 1910 Westminster. Info: (617) 522-9194.

note this!

Second Serve, a television movie based on the book *The Renee Richards Story: Second Serve*, by Renee Richards and John Ames. Directed by Anthony Page with Vanessa Redgrave. Tuesday, May 13 at 9 p.m. on CBS (Channel 7 in Boston).

Second Serve is about the life of transsexual tennis player Renee Richards. Redgrave's performance is remarkable: she almost makes a more convincing man than she does a woman. She moves back and forth between the two characters with ease, even when called upon to play love scenes with both men and women. Redgrave's portrayal of Richards is sympathetic; likewise, the filmmakers are clearly trying to be positive.

But despite Redgrave's performance and the filmmakers' good intentions, this movie has some serious problems. The film supports the long-discredited notion that "gender inversions" are caused by strong mothers and weak fathers—pop psychology that is no longer taken seriously by most practitioners. Richards' transsexualism is blamed on an overbearing psychiatrist mother who dominated her husband. One flashback shows the mother forcing the four- or five-year-old Richard into a dress for a Halloween costume. The dress is put on despite the young boy's and his father's strenuous objections. The scene is accompanied by music that suggests the dimensions of a horror film.

Richards describes that particular moment as a turning point. Although she had put on dresses before, it had always been in private. At first the thought of wearing a dress in public seemed humiliating, but she discovered, at the Halloween party, that she liked the attention. Because it never rises above this simplistic and heavy-handed approach, the film fails to give us a feeling for the true dimensions of her struggle.

Except for Richards, the film's characters are wooden and one-dimensional. The film tries to cram a lot of events into a short time, and so is reduced to a series of clever plot devices designed to convey years of Richards' life that had to be omitted for time considerations. *Second Serve* gives us only a glimpse of the struggle and torment Richards must have experienced as she slowly comes out to people and figures out how to move forward with her life over the objections of society.

—Art Cohen

Sex-workers' Anthology

Deadline: May 15
Cleis Press seeks articles by women sex-workers: fiction, oral histories, interviews, etc. Un-experienced writers welcome.
Carole Bennett/Frederique Delacoste, P.O.Box 14684, San Francisco, CA 94114.

Erotic Interviews

Writer John Preston seeks interviews "to explore the way that people who exist in sexual undergrounds live their lives." Publication by Arbor House expected in 1987.
John Preston, Box 5314, Portland, ME 04101. (207) 774-3865.

Women's Centers Convention

First national convention of National Assoc. of Women's Centers: "The Time Has Come to Connect." Shirley Chisholm, keynote speaker. Tentative costs: \$150.
Bexar County Women's Center, Rosemary Starber, 2300 West Commerce, Suite 201, San Antonio, TX 78207. (512) 225-4387.

Calendar compiled by Miranda Kolbe

GAY COMMUNITY NEWS

THE BUSINESS GUIDE

This guide provides a listing of businesses and services. For more information, call 1-800-448-4488. For advertising rates, call 1-800-448-4488. For having your business listed for just \$100 per year, please call Laurie Sherman at (617) 426-4469.

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